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Photo by] **MR. MÜLLER'S FUNERAL.** [*Ivor Castle.*

Coffin entering Bethesda Chapel.

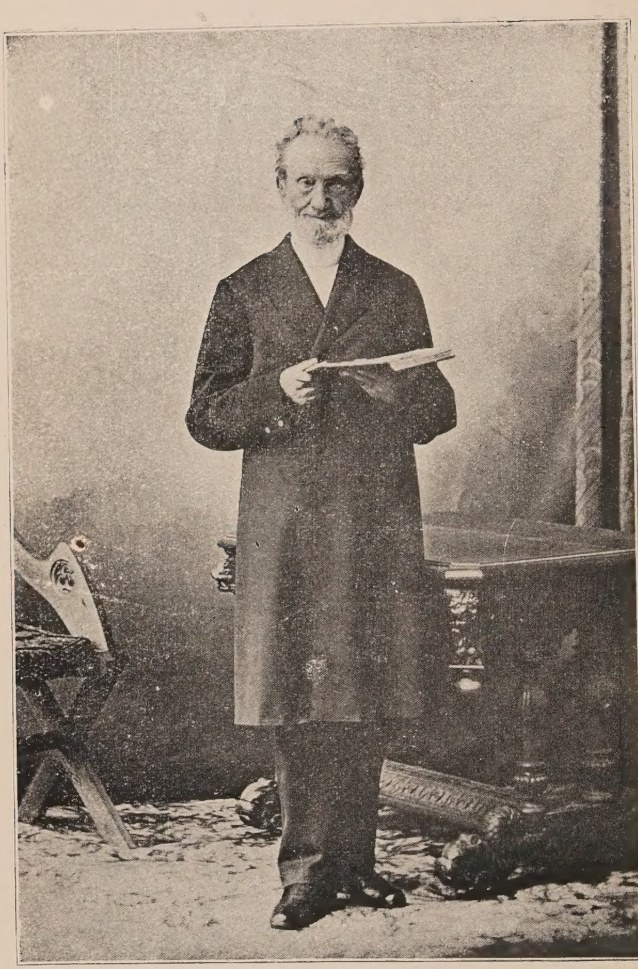

Photo **MR. GEORGE MÜLLER** [*Frank Holmes, Bristol.*

GEORGE MÜLLER:

The Modern Apostle of Faith,

AND HIS SUCCESSORS, THE LATE

MR. JAMES WRIGHT & MR. G. FRED. BERGIN.

BY FREDERICK G. WARNE.

WITH INTRODUCTION BY MR G. FRED. BERGIN,

Director of the Orphan Homes, Ashley Down.

SEVENTH EDITION. ILLUSTRATED. COPYRIGHT.

EVANGELICAL
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EVANGELICAL
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INTRODUCTION TO SEVENTH EDITION.

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In issuing a new edition of this book, the Publishers have requested me to write a brief introduction. This I feel very happy to do, as the Lord has deigned to use it not a little. I frequently get testimonies of blessing granted of the Lord to the readers of it, and feel assured that it has its place as a brief narrative of the life of the late beloved Mr. George Müller. Verily, the inspired words regarding Abel, given in Hebrews xi. 4, have a fulfilment in the life-story of this man of God, for "he, being dead, yet speaketh."

The continuance unto this day of the work on Ashley Down on the same principles which in 1834 and 1836 actuated Mr. Müller to begin it, is so clearly the result of God's Almighty hand that I rejoice at the going forth of this new edition of Mr. Warne's book, and feel assured it has yet a mission of blessing to many, who either may not have the time to read, or the means to purchase the larger work, the *Autobiography of George Müller.*

My prayer is that the living God, for Whose glory this book is being again sent forth, will grant His blessing upon it, and by the power of the Holy Spirit make it a further blessing to thousands of readers.

G. FRED. BERGIN.

Ashley Down Orphanage,
Bristol,
February 24th, 1911.

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GEORGE MÜLLER:

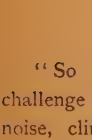
THE MODERN APOSTLE OF FAITH.

CHAPTER I.

FROM DARKNESS TO DAWN.

"So have I seen the sun with a little ray of distant light challenge all the powers of darkness, and without violence and noise, climbing up the hill, hath made night so to retire that its memory was lost in the joy and sprightliness of the morning."

Bishop Taylor.



ON one of the commanding heights that encircle the ancient city and seaport of Bristol is to be seen a remarkable block of buildings—perhaps the most remarkable in the civilised world. Not that the walls are hallowed by the touch of the finger of time or that they enshrine any special glories of man's art and skill, but that they were reared simply and solely in response to the ardent prayer and faith of one whose next meal had often to be sought by supplication to his Divine Master, who had but few friends, and those without influence, yet

who resolutely set himself to the great task of providing for the fatherless and motherless while making no "appeal for help" except on his knees in devout waiting upon God. That man was George Müller, to whom the title of "The Modern Apostle of Faith" is rightly due; and the Ashley Down Orphan Homes are a lasting testimony to the bountiful and unfailing goodness of the Master Whom he so lovingly followed and served. They stand, witnessing to all, a "mighty monument of prayer!"

The career of George Müller will ever be amongst the most striking which Christianity in later times can show. The steadfast, undaunted faith of this prince of prayer enabled him not only to cast himself unreservedly upon the Lord for personal sustenance and support; but, looking in trustful love for higher and greater tokens from "the God of Elijah," to gather unto himself a family of two thousand orphan children, and to assume the responsibility for the carrying-on of a great Scriptural Knowledge Institution, while bearing the heat and burden of lengthy missionary tours until well within sight of his four-score years and ten. The life of this great and good man altogether reads like a chapter from the records of the Early Church. Amidst all the conflicting beliefs, the scepticism, and the indifferentism of the nineteenth century, the quiet, dignified, and unassuming form of George Müller is seen towering like a beacon over a stormy sea, pointing the way to the harbour of safety by bearing living witness to the truth of a living Christ.

Who can measure the beneficent influence which must have radiated from such a personality? "My whole life," he once said, "is one single service for God. The caring for the bodies of the children is the mere instrumentality.

My heart felt, my heart bled, for the poor orphan children, and I desired to see them well-housed and fed; but that was not my motive. My heart desired to benefit them with a good education; but that was not my motive. My heart longed for the salvation of their souls; but even that was not my motive. The glory of God—that it might be seen by the whole world and the whole Church of God that yet in these days God listens to prayer, and that God is the same in power and love that He ever was—To illustrate THAT I have devoted my whole life."

As preacher, pastor, and philanthropist, his one idea was to take up the burden of Christ's oft-repeated rebuke, "O ye of little faith," and impress its gravity upon the age. In this, one has another manifestation of how marvellously God raises up servants to do a particular work at a particular time. The era in which George Müller passed his long and fruitful life must stand out conspicuously for the spirit of change and unrest which has characterised it. Every institution has been compelled to pass through the fire of an unsparing criticism, and the beliefs of men in numerous respects have been shaken by scientific verdict and have had to be remodelled on the lines of advancing thought. Religion has escaped not, and at a time when there was perhaps some danger of faith losing its old power over the hearts of men, the mighty lesson of George Müller's dependence upon the promises of a prayer-hearing God came to strengthen and uphold. His life and work, considered as a whole, from the days when in the blindness of a misspent youth he failed to pluck all the gracious fruits within his grasp, passing onwards to his conversion and the removal from his Continental home to London, then to the epoch-marking determinations arrived at in the restful

seclusion of a Devonshire watering-place, and lastly to the opening up, prosecution, and stupendous results of the Orphan, Missionary, School, and Tract-Distribution work established in Bristol—all stand as a modern indication of God's nearness to men, a warning to an over-confident age that nothing can exceed or displace a simple trust in the power of Heaven.

The phases of experience and thought through which this devoted exponent of a grand truth passed cannot fail to have interest at every point for those who are trying to walk in the light; and with this in view, basing the facts on his own statements as far as possible, and regarding his actions, motives, and conclusions from his own standpoint, the life of George Müller will here be written. There will be no attempt at criticism, no attempt to embellish or enlarge; but simply an endeavour to draw from the records which he has left behind an interesting and inspiring picture of his noble, purposeful career.

George Müller was born at Kroppenstaedt, Prussia, on September 27th, 1805. About four years later, his parents removed to Heimersleben, near Kroppenstaedt, where his father became engaged as collector of the Excise. The boy's early life was anything but hopeful, and his youth was given over to all kinds of wanton wickedness and excesses, contrasting strangely with the career of self-sacrifice and loving devotion he was afterwards to lead. "My father," he writes, "who educated his children on worldly principles, gave us much money, considering our age; not in order that we might spend it, but, as he said, to accustom us to possess money without spending it. The result was that it led me and my brother into many sins. For I repeatedly spent a part of the money in a childish way, and

SCHOOL OF THEOLOG

afterwards, when my father looked over my little treasures, I sought to deceive him in making up the accounts, either by not putting down all the money which he had given me, or by professing to have more money in hand than was the case, and counting it out accordingly before him.

"Now, though this deceit was found out at last, and I was punished, yet I remained the same. For before I was ten years old, I repeatedly took of the Government money which was entrusted to my father, and which he had to make up, till one day, as he had repeatedly missed money, he detected my theft by depositing a counted sum in the room where I was, and leaving me to myself for a while. Being thus left alone, I took some of the money and hid it under my foot in my shoe. When my father, after his return, had counted and missed the money, I was searched and my theft detected. Though I was punished on this and other occasions, yet I do not remember that at any time, when my sins were found out, it made any other impression upon me than to make me think how I might do the thing the next time more cleverly, so as not to be detected. Hence it came that this was not the last time that I was guilty of stealing."

When between ten and eleven years of age, he was sent to a classical school in Halberstadt, to be prepared for the University, as it was his father's desire that he should become a minister of the Lutheran Church—"not, indeed," remarks Mr. Müller, "that thus I might serve God, but that I might have a comfortable living." To tell the story of what followed in his own words: "My time was now spent in studying, reading novels, and indulging, though so young, in sinful practices. Thus it continued till I was fourteen years old, when my mother was suddenly removed. The

night she was dying, I, not knowing of her illness, was playing at cards till two in the morning, and on the next day, being the Lord's-day, I went with some of my companions in sin to a tavern, and then we went about the streets half-intoxicated. The following day, I attended for the first time the religious instruction which I was to receive previous to my confirmation. This likewise was attended to in a careless manner, and when I returned to my lodgings my father had arrived to fetch my brother and myself home to our mother's funeral.

"This bereavement made no lasting impression on my mind. I grew worse and worse. Three or four days before I was confirmed (and thus admitted to partake of the Lord's Supper), I was guilty of gross immorality; and the very day before my confirmation, when I was in the vestry with the clergyman to confess my sins (according to the usual practice), after the formal manner, I defrauded him, for I handed over to him only the twelfth part of the fee which my father had given me for him. In this state of heart, without prayer, without true repentance, without faith, without knowledge of the plan of salvation, I was confirmed, and took the Lord's Supper on the Sunday after Easter, 1820. Yet I was not without some feeling about the solemnity of the thing, and I stayed at home in the afternoon and evening, whilst the other boys and girls who had been confirmed with me walked about in the fields. I also made resolutions to turn from those vices in which I was living, and to study more. But as I had no regard to God, and attempted the thing in my own strength, all soon came to nothing, and I still grew worse."

"My time till Midsummer, 1821," he continues, "was spent partly in study, but in a great degree in playing the

pianoforte and guitar, reading novels, frequenting taverns, forming resolutions to become different, yet breaking them almost as fast as they were made. My money was often spent on my sinful pleasures, through which I was now and then brought into trouble, so that once, to satisfy my hunger, I stole a piece of coarse bread, the allowance of a soldier who was quartered in the house where I lodged. What a bitter, bitter thing is the service of Satan, even in this world!"

At Midsummer, 1821, his father obtained an appointment at Schœnebeck, near Magdeburg, and at the same time young Müller took the opportunity of seeking a change from the school at Halberstadt, thinking that if he could leave his surroundings he would be able to lead a different life. His father consented, and he was allowed to leave Halberstadt, and to stay at Heimersleben till Michaelmas. During this time he superintended certain alterations which were to be made in his father's house there with a view to letting it profitably. When Michaelmas came he induced his father to allow him to remain a further period, in the meantime arranging to read the classics with a clergyman named Dr. Nagel. "I was now," he says, "living on the premises belonging to my father, under little real control, and entrusted with a considerable sum of money, which I had to collect for my father from persons who owed it to him. My habits soon led me to spend a considerable part of this money, giving receipts for different sums, yet leading my father to suppose I had not received them."

In November he set off on an excursion to Magdeburg, where he spent six days in "much sin"; and next proceeded to Brunswick, staying in an expensive hotel until his money was exhausted. In the plight in which he then

found himself, he went to his uncle, with whom he stayed for a week, at the end of which time his unsteady life induced his uncle to give him a polite intimation that he did not wish him to remain any longer. "I then went, without money," proceeds Mr. Müller in his Narrative, "to another hotel in a village near Brunswick, where I spent another week in an expensive way of living. At last, the owner of the hotel, suspecting that I had no money, asked for payment, and I was obliged to leave my best clothes as a security, and could scarcely thus escape from being arrested. I then walked about six miles to Wolfenbuttel, went to an inn, and began again to live as if I had plenty of money. Here I stayed two days, looking out for an opportunity to run away, for I had now nothing remaining to leave as a pledge. But the window of my room was too high to allow of my escaping by getting down at night. On the second or third morning, I went quietly out of the yard, and then ran off; but being suspected and observed, I was immediately called after, and so had to return. I now confessed my case, but found no mercy. I was arrested, and taken between two soldiers to a police officer. Being suspected by him to be a vagabond or thief, I was examined for about three hours and then sent to gaol. I now found myself, at the age of sixteen, an inmate of the same dwelling with thieves and murderers, and treated accordingly!

"I was locked up in this place day and night, without permission to leave my cell. The dinner was such that on the first day I completely loathed it, and left it untouched. The second day I took a little, the third day all, and the fourth and following days I would fain have had more. On the second day I asked the keeper for a Bible, not to consider its blessed contents, but to pass away the time.

However, I received none. Here, then, I was; no creature with me, no book, no work in my hands, and large iron rails before my narrow window! During the second night I was awakened out of my sleep by the rattling of the bolts and keys. Three men came into my room. When I asked them in my fright what it meant, they laughed at me, continuing quietly to try the iron rails to see whether I could escape. After a few days I found out that a thief was imprisoned next to me, and so far as a thick wooden partition would allow of it, I conversed with him; and shortly after the governor of the prison allowed him, as a favour to me, to share my cell. We now passed away our time in relating our adventures, and I was by this time so wicked that I was not satisfied with relating things of which I had been really guilty, but I even invented stories to show him what a famous fellow I was. After about ten or twelve days, my fellow-prisoner and I disagreed, and thus we two wretched beings, to increase our wretchedness, spent day after day without conversing together."

The lad remained in gaol from December 18th, 1821, till January 12th, 1822, release being obtained by his father sending sufficient money to pay his debt at the inn, his maintenance in prison, and his travelling expenses home. When he arrived at Heimersleben, his parent severely chastised him, and for a time the experience through which he had passed seemed to have something of a salutary effect upon him. In October, 1822, he was entered at a school at Nordhausen, and remained there two-and-a-half years, studying with diligence the Latin classics, French history, German literature, etc. He lived in the house of the director, into whose favour, by his good conduct, he ingratiated himself; and rising regularly at four, winter and

summer, he generally spent all the day, up to ten o'clock at night, in study. In fact, he was held up in the first class as an example to the rest. "But," he says, "whilst I was thus outwardly gaining the esteem of my fellow-creatures, I did not care in the least about God, but lived secretly in much sin, in consequence of which I was taken ill, and for thirteen weeks confined to my room. During my illness I had no real sorrow of heart; yet being under certain natural impressions of religion, I read through Klopstock's works without weariness. I cared nothing about the word of God. I had about three hundred books of my own, but no Bible. I practically set a far higher value upon the writings of Horace and Cicero, Voltaire and Moliere, than upon the volume of inspiration."

To show how depraved he was, one sin of which he was guilty before he left Nordhausen may be mentioned. In consequence of his dissipated life he had contracted debts which he had no means of discharging. One day, after having received a sum of money from his father and having intentionally shown it to some of his companions, he feigned that it had been stolen. To this intent, he purposely injured the lock of his trunk and designedly forced open his guitar case. He then ran into the director's room, with his coat off, and appearing greatly frightened at what had happened, declared that he had been robbed of his money. As he had anticipated, he was greatly pitied, and some friends gave him as much money as he pretended he had lost. The circumstance also afforded him ground upon which to ask his creditors for further leniency. But the director guessed the truth, though he could never prove anything, and the pupil lost much of his master's confidence.

In 1825, Müller became a member of the University of

Halle, with very honourable testimonials, and had thus the privilege of preaching in the Lutheran Establishment. At the same time it was brought home to him that unless he reformed his mode of living his success in his calling as a clergyman would be seriously at stake; but good resolutions to lead a better life were as nothing to the godless young man, and being now more than ever his own master, he renewed his profligate ways, regardless of the fact that he was a student of divinity. When his money was spent, he pawned his watch and his clothes, or borrowed in other ways. One day when he was in a tavern with some of his "wild fellow-students," he met an old school-mate, named Beta, whose endeavours to lead a religious life had formerly caused Müller to despise him. Now he sought his friendship because he thought it would lead him to a steady life; and Beta, on the other hand, gladly renewed acquaintance with his old school-fellow because he thought it would bring him into gay society! "Thus," exclaims Mr. Müller, "my poor foolish heart was again deceived. And yet God, in His abundant mercy, made him, after all, in a way which was never thought of by me, the instrument of doing me good, not merely for time, but for eternity."

About the month of June, 1825, he was again taken ill in consequence of his "profligate and vicious life"; and after this his "conduct was outwardly rather better, but this arose only from want of money." In August, he and Beta, with two other students, drove about the country on pleasure for four days, defraying the expenses by pledging some of their belongings. This merely tended to whet the appetite for a more extended expedition, and a trip to Switzerland was suggested. Says Mr. Müller in his Narrative: "The obstacles in the way, the want of money, and

the want of passports, were removed by *me*. For, through forged letters from our parents, we procured passports; and through pledging all we could, particularly our books, we obtained as much money as we thought would be enough." The truants went as far as Mount Rigi, by way of Erfurt, Frankfort, Heidelberg, Stuttgart, Zurich, and returned through Constance, Ulm, and Nuremberg. They travelled for forty-three days, almost always on foot. "I was on this journey like Judas," we find George Müller confessing, "for having the common purse, I was a thief. I managed so that the journey cost me but two-thirds of what it cost my friends. Upon arrival home, I had," he further confesses, "by many lies, to satisfy my father concerning the travelling expenses, and succeeded in deceiving him."

But a change—a remarkable change—was at hand. At the age of twenty the sky commenced to lift, and out of the sinful spendthrift student there began to be fashioned the noble earnest man of God. Hitherto he had had no Bible, nor had he read one for years; he went to church but seldom, though from custom he took the Lord's Supper twice a year; he had never heard the Gospel preached up to the beginning of November, 1825; and he had never met a person who had told him that he meant, by the help of God, to live according to the Holy Scriptures. But the time had come when his eyes were to be opened, and his steps turned into the narrow way. One Sunday afternoon he took a walk with his friend Beta, who told him that he was now in the habit of going to a private religious meeting held weekly in the house of a Christian tradesman named Wagner. On enquiry, Beta told him that they read the Bible, sang, prayed, and read a printed sermon. "No sooner had I heard this," exclaims Mr. Müller, "than it was to me as if I had found

something after which I had been seeking all my life long. I immediately wished to go with my friend, who was not at once willing to take me, for, knowing me as a gay young man, he thought I should not like this meeting."

However, it was arranged that they should go together, and the new-comer was welcomed in a way which Mr. Müller declared he would never forget. "Come as often as you please," said the kindly host, "house and heart are open to you." The few friends sat down and sang a hymn; and then one of their number, Keyser by name, who afterwards became a missionary in Africa for the London Missionary Society, fell on his knees and asked a blessing on the meeting. That simple act was as the turning of a golden gate on its hinges, and eternity alone will reveal the marvels, the happiness, the glory to which it has led. It was the changing of a life's course, to the unspeakable benefit of thousands. "This kneeling down," observes Mr. Müller in referring to the event, "made a deep impression upon me, for I had never before seen anyone on his knees, nor had I ever myself prayed on my knees."

After the reading of a chapter and a sermon, the singing of another hymn, and prayer by the master of the house, the meeting terminated; and as the young student came away he felt the glow of a new happiness—"though," he says, "if I had been asked why I was happy, I could not have clearly explained it."

CHAPTER II.

THE NEW LIFE.

"God often lets His people reach the shore as on the planks of a shipwrecked vessel. He deprives us of the cisterns, in order to make us drink out of the fountains of waters. He frequently takes away our supports, not that we may fall to the ground, but that He may Himself become our rod and our staff. The embarrassments of His people are only the festive scaffoldings on which His might, His faithfulness, and His mercy celebrate their triumphs."

Krummacher.

GEORGE MÜLLER'S life now underwent the transformation which one would expect after the event recorded in the last chapter. "I no longer," he tells us, "lived habitually in sin, though I was still often overcome, and sometimes even by open sins, though far less frequently than before, and not without sorrow of heart. I read the Scriptures, prayed often, loved the brethren, went to church from right motives, and stood on the side of Christ, though laughed at by my fellow-students." In 1826, as the result of reading missionary papers, he was led to a strong desire to enter upon foreign missionary work; but an attachment to a young lady sprang up and choked the wish for a time. Yea, further, his prayers became cold and formal, and at length were almost entirely given up. While in this state, he became acquainted with a young and learned man, named Hermann Ball, the son of wealthy parents, and who had relinquished a comfortable home so as to labour

amongst the Jews of Poland. "His example made a deep impression on me," Mr. Müller writes; "I was led to apply his case to my own, and to compare myself with him, for I had given up the work of the Lord, and I may say the Lord Himself, for the sake of a girl. The result of this comparison was that I was enabled to give up the connection which I had entered upon without prayer, and which thus had led me away from the Lord. When I was enabled to be decided, the Lord smiled on me, and I was, for the first time in my life, able fully and unreservedly to give up myself to Him."

"It was at this time," continues Mr. Müller, "that I began truly to enjoy 'the peace of God which passeth all understanding.' In this my joy I wrote to my father and brother entreating them to seek the Lord, and telling them how happy I was; thinking that if the way to happiness were but set before them they would gladly embrace it. To my great surprise, an angry answer was returned." A further rebuff was encountered when, the old desire for missionary work having returned, the father was appealed to for permission to allow his son to enter one of the German missionary institutions, without which permission he could not be received. "My father," says Mr. Müller, "was greatly displeased, and particularly reproached me, saying that he had expended so much money on my education in hope that he might comfortably spend his last days with me in a parsonage, and that he now saw all these prospects come to nothing. He was angry, and told me he would no longer consider me as his son. But the Lord gave me grace to remain steadfast. He then entreated me, and wept before me; yet even this by far harder trial the Lord enabled me to bear."

From this moment, George Müller resolved that, though he wanted more money than at any previous period of his life, as he had to remain two years longer at the University, it would not be right to accept any from his father, considering that he had violated his wishes in not agreeing to become "a clergyman with a good living." But the Lord, in a most remarkable way, supplied his temporal wants. Several American gentlemen came to Halle for literary purposes, and as they were ignorant of the German language, George Müller was recommended by Dr. Tholuck, who proved a means of much blessing to the young convert, to teach them. These gentlemen paid well for the services rendered, and George Müller had, as the result, enough and to spare. "Thus," he says, in relating the fact, "did the Lord richly make up to me the little which I had relinquished for His sake. 'O fear the Lord, ye His saints; for there is no want to them that fear Him.'"

An incident occurred at this time which had a most encouraging effect on the young disciple. To two of the friends with whom he had been formerly associated he confided how happy he was, and told them how he wished they were treading the same path. "We do not feel that we are sinners," they replied. Immediately, George Müller fell on his knees, and asked God to show them their condition; and, proceeding afterwards to his bedroom, continued in supplication for them. Upon his return to the sitting-room he found them both in tears with the declaration on their lips that they felt themselves to be sinners. From that time a work of grace commenced in their hearts, and an additional incentive was afforded the instrument of their conversion to press forward to greater things.

Having his heart still set on missionary work, and wishing

much to have the matter settled, one way or the other, Mr. Müller adopted the curious expedient of ascertaining the Lord's will by lot. To this end he not only drew a lot in private, but bought a ticket in the Royal lottery, and thus, as he observes, left it with the Lord that if he gained anything he should take it to be His will that he should become a missionary; if not, that he should remain at home. The lottery brought a small sum, and therefore it appeared to him that he was destined to become a missionary; but when he applied to the Berlin Missionary Society they refused to accept him because his father had withheld his consent. In thus having recourse to the lot, Mr. Müller soon saw that he had committed a grave error, in not being willing quietly, patiently, and prayerfully to wait on the Lord. It was not only "altogether wrong that I, a child of God, should have anything to do with so worldly and ungodly a system as that of the lottery, but it was also unscriptural."

From the very commencement of his new life, Mr. Müller tells us, he was graciously given a measure of simplicity and of childlike disposition in spiritual things, so that whilst he was exceedingly ignorant of the Scriptures he was enabled to carry most minute matters to the Lord in prayer. We see, then, how early the great central habit of his life was formed—that of simple, earnest, believing prayer, the pillar of strength which never failed him. In his desire to do some work for his Master, he circulated every month in different parts of the country, about three hundred missionary papers, sold and distributed a large number of tracts, and often spoke to people whom he met. He also wrote letters of affectionate appeal to some of his former worldly companions. About the same time he visited a

sick man for thirteen weeks, and was eventually rewarded, not only by the knowledge that he had been the means of effecting a change in his heart, but by the man's own repeated expressions of gratitude.

Another incident of this period in his life is worth relating. It came to the earnest young disciple's ears that in a village near Halle a schoolmaster was in the habit of holding a prayer meeting at four o'clock every morning for the benefit of the miners before they went into the pit. Mr. Müller thought he was a believer, and went to see him, in order, if possible, to strengthen his hands. "About two years afterwards," Mr. Müller asserts, "he told me that when I came to him first, he knew not the Lord, but that he had held these prayer meetings merely out of kindness to a relative whose office it was, but who had gone on a journey; and that those addresses which he had read were not his own, but copied out of a book. He also told me that he was much impressed with my kindness and what he considered condescension on my part in coming to see him; and this, together with my conversation, had been instrumental in leading him to care about the things of God, and I knew him ever afterwards as a true believer."

Up to this time Mr. Müller had never preached, though as a student of divinity the privilege had been his for more than a year previous. He had, however, in the evil of his heart, written before his conversion to his father saying he had preached, "because he knew it would please him." He was now asked by the schoolmaster, whose acquaintance he had just made, to preach in the parish, as the aged and infirm clergyman would be very glad of assistance. He commenced by putting a printed sermon into suitable form, and committing it to memory. This he delivered, with "no

enjoyment," in a chapel-of-ease at eight in the morning, and again at eleven in the parish church. In the afternoon there was another service, at which he was not expected to do anything; but having a desire to serve the Lord, it came into his mind to read Matthew v., and to make such remarks as he was able. "I did so," he says. "Immediately upon beginning to expound 'Blessed are the poor in spirit,' etc., I felt myself greatly assisted; and whereas in the morning my sermon had not been simple enough for the people to understand it, I was now listened to with the greatest attention, and I think also was understood. My own peace and joy were great. I felt this a blessed work." On his way back to Halle, he thought "this is the way I should like always to preach"; but, having a doubt about a simple expository style being suited to educated congregations, it was not till three years afterwards that he adopted the plan, to which he always subsequently adhered, of preaching as the Spirit might move him, without writing his sermons beforehand, and without notes of any kind.

How far at this time he was from the full faith and lowly trust in God which were afterwards to crown his life with lustre may be illustrated by a couple of incidents. Falling into open sins, he bought a crucifix and hung it up in his room, hoping that being thus frequently reminded of the sufferings of the Saviour he might be prevented from further evil-doing! But in a few days, he tells us, the looking to the crucifix was as nothing, and he fell deeply about that very time more than once. The other incident contrasts quite as strangely with his after-principle of dependence upon God. He had heard of a rich lady of title residing about two hundred miles from Halle, and to her he wrote asking for a loan of something over £5 (German

—£12 or £15 of English money) to help a poor relative and to pay the remainder of the debt he had contracted for his journey to Switzerland. In the same letter he ventured to relate how he had been brought to the knowledge of the truth, and took the opportunity of pointing out the way of salvation to the recipient. To this no answer came just at the time expected, but later on, at a moment when his steps were again faltering, the sum asked for arrived, and with it the following letter, written in German :—

A peculiar providence has brought me acquainted with the letter which you have written to Lady B. But you are under a mistake concerning her, both as regards her character and her stay at D., where she never was. She has been taken for another individual. But that I may lessen in some measure the difficulties in which you seem to be, I send you the enclosed small sum, for which you may thank not the unknown giver, but the Lord, who turneth the hearts like rivers of waters. Hold fast the faith which God has given you by His Holy Spirit; it is the most precious treasure in this life, and it contains in itself true happiness. Only seek by watching and prayer more and more to be delivered from all vanity and self-complacency, by which even the true believer may be ensnared when he least expects it. Let it be your chief aim to be more and more humble, faithful and *quiet*. May we not belong to those who say and write continually, "Lord," "Lord," but who have Him not deeply in their hearts. Christianity consists not in words, but in power. There must be life in us. For, therefore, God loved us first that we might love Him in return; and that, loving, we might receive power to be faithful to Him, and to conquer ourselves, the world, distress, and death. May His Spirit strengthen you for this, that you may be an able messenger of His Gospel! Amen.

AN ADORING WORSHIPPER OF THE SAVIOUR, JESUS CHRIST.
Frankfort-on-the-Maine, January 14th, 1827.

This letter was not without its effect upon the young disciple, who could not forbear falling down on his knees behind a hedge, though the snow was a foot deep, to surrender himself anew to the Lord, to pray for future

strength, and to thank Him for His mercy. He thus continued half-an-hour in prayer. "I saw in some measure," he says, "at the time when I received this letter, how much I needed such a faithful and, at the same time, loving word of admonition ; but I have seen it more fully since. Self-complacency and a want of quietness, and saying and writing more frequently 'Lord,' 'Lord,' than acknowledging Him by my life as such—these were the evils against which at that time I particularly needed to be cautioned."

Yet only a few weeks after, he again fell into a backsliding state—"so base was I," he adds, in looking back upon the circumstance, "so altogether like a beast before my God, and unmindful of His mercies to me in Christ." In this state he remained for many days, during which time prayer was almost entirely given up. "It was on one of these days" he tells us, "that I rang my bell, and ordered the servant to fetch me wine. And now I began to drink. But how good was the Lord ! Though I desired to drink, that I might be able more easily to go on in sin, yet He would not allow me to give up myself to the wickedness of my heart. For whilst in my ungodly days I had drunk once about five quarts of strong beer in one afternoon, in the way of bravado, and once also much wine at one time without remorse of conscience, I could now take only two or three glasses before the wickedness of my conduct was brought before me."

It must be particularly noticed that the public means of grace to which he had access were very few. "Though I went regularly to church when I did not preach myself," he says, "yet I scarcely ever heard the truth, for there was no enlightened clergyman in the town. And when it so

happened that I could hear Dr. Tholuck, or any other godly minister, the prospect of it beforehand and the looking back upon it afterwards served to fill me with joy. Now and then I walked ten or fifteen miles to enjoy this privilege!" There were also the weekly meetings in the house of the Christian tradesman Wagner, whither his steps had first been led, and a meeting on every Lord's-day evening of the believing students, some six in number, but who had increased before George Müller left Halle to about twenty. This meeting was held in Müller's apartments, and was often instrumental in stirring up and refreshing the young believer; twice, indeed, he was brought out of a backsliding state by the exhortations and prayers of his fellow-students.

One of the errors into which he fell at this time was the reading of religious books, to the neglect of the Scriptures. It was a great, but a common mistake: and George Müller never tired of pointing out the lesson suggested by his experiences. "I practically preferred for the first four years of my divine life the works of uninspired men to the oracles of the living God," we find him saying; "the consequence was that I remained a babe, both in knowledge and grace." But when at length he was brought completely to the fount of inspiration, comfort, and blessing which is contained in the Scriptures, his "life and walk became very different"; and another rung in the heavenly ladder had been attained.

About the middle of 1827, Mr. Müller was informed that a society in England intended to send a German minister to Bucharest, and for this service he offered himself. To his surprise, his father gave consent, and a brief visit to the parental roof followed, indicating that the breach of a short time before had been somewhat healed. But on account of war between the Turks and Russians, it was

eventually decided to abandon for the time the idea of sending a minister to Bucharest, and Dr. Tholuck thereupon approached Mr. Müller with a view to his becoming associated with the London Society for Promoting Christianity amongst the Jews.

After prayerful thought, he resolved to offer himself, which he did in December, 1827, but not until June of the following year did he receive a definite reply. The interval he spent in ministering, without payment, to the inmates of a new workhouse established at Halle, into which persons of bad character were placed for a time and made to work. The reply Mr. Müller received from the Jews' Society was to the effect that the Committee would be pleased to accept him as a missionary student for six months on probation, provided he would go to London. This was not quite what he had expected, and at first he was "greatly disappointed and tried." As he had graduated at the University, he anticipated, in the event of acceptance, that he would be sent out immediately. However, he determined to embrace the terms, and began to make arrangements for his departure.

But a grave difficulty soon presented itself. The necessity under which every Prussian subject was placed of rendering military service had not been complied with in George Müller's case, and a passport could not be granted. In this dilemma, as it was well-known that those who had given themselves to missionary work were usually exempted, it was decided to appeal to the King himself to exercise his prerogative; but his reply was unfavourable. The situation was now a complicated one, and in the midst of it all George Müller was taken ill. Thinking that a change would restore him, an American professor took him as a

companion to Berlin and other places, and so long as he was in the open air, drinking wine and taking tonics (which had been prescribed by a physician), he felt better.

The professor was a backslider, and George Müller was induced to go to the Opera at Leipsic. After the first act he took a glass of ice by way of refreshment, and at the close of the next act was seized with faintness. He was well enough after a time to go to the hotel, and the next morning a carriage was ordered for the return to Halle, where upon arrival he broke a blood-vessel in the stomach. He was now exceedingly weak, and continued so for several weeks. The illness, however, was fraught with much good to his soul, and the invalid was enabled to look upon it as a meet chastisement which yielded, in a measure at least, the peaceable fruit of righteousness.

Upon the advice of some friends, George Müller now removed to Berlin, where he learnt the important lesson that "enjoyment in the Lord does not depend upon the multitude of believers by whom we are surrounded." Here he preached several times a week in the wards of a poor-house, inhabited by about three hundred aged and infirm people, and likewise visited one of the prisons several times on the Lord's-days to speak with the prisoners about their souls, being locked in by the keeper with them in their cells. But at length the military service difficulty was solved by the granting of a medical certificate declaring him to be unfit, and on February 3rd, 1829, having obtained his passport, he left Berlin for his new sphere in London, where he arrived on March 19th.

CHAPTER III.

FAITH'S KINDLING FIRE.

"Alexander the Great had a famous but poor philosopher in his court. Being pressed for money, he made application for relief to his patron, who commissioned him to draw whatever cash he required from the treasury. The philosopher presented a request for ten thousand pounds, but the treasurer refused to honour it until he advised with his royal master, adding also that the amount was exorbitant. Alexander replied, 'Pay the money at once: the philosopher has done me a singular honour; by the largeness of his request he shows the high idea he has conceived both of my wealth and munificence.' We cannot honour God more than by believing what He says, and acting under the faith in all our requests at His throne. 'Ask and receive, that your joy may be full.'"

Anon.

HAVING received a classical education, George Müller was exempted from most of the studies which engaged the attention of his fellow-students at the institution in London. His efforts were chiefly confined to the acquisition of Hebrew, in which he had previously made some progress. Twelve hours a day he spent at his books, and this he did with prayer, often falling on his knees to seek a blessing, and to save Himself, as he says, from "that spiritual deadness which is so frequently the result of much study." Two months after his settlement in London, he was taken very ill—indeed, he believed he was past recovery. "I longed exceedingly," he writes, "to depart and be with Christ"; and when his medical attendant unexpectedly pronounced him better, the

news bowed him down, so great was his desire to be with the Lord.

During the period of convalescence, his friends begged him to go into the country to recuperate, but he had no particular desire to travel, and therefore prayed thus: "Lord, I will gladly submit myself to Thy will, and go, if Thou wilt have me to go. And now let me know Thy will by the answer of my medical attendant. If, in reply to my question, he says it would be very good for me, I will go; but if he says it is of no great importance, then I will stay." When the interrogatory was put, the doctor said it was the best thing he could do. And so the face of George Müller was turned to Teignmouth, a circumstance that was to carry with it such important issues and determinations.

Blessed both in body and soul, he returned to London from the pretty little watering-place in the south of Devon, in September, 1829. The change he had undergone spiritually was so great, he declares, that it was like a second conversion. Desiring to benefit his fellow-students, he now started a meeting from six to eight every morning for prayer and reading the Scriptures; and several times, after family prayer in the evening, continued praying until one or two o'clock, and even then was sometimes so full of joy that he could scarcely sleep, and at six in the morning again called the students together for devotion.

An appeal to the Society to at once allot him a sphere of labour elicited no immediate answer, and after an interval of about five or six weeks it occurred to him, in his anxiety to set about his Master's business, that he was in the wrong and acting unscripturally in waiting for the appointment to missionary work from his fellow-men; and that he ought to begin at once to labour among the Jews in London,

whether he had the title of missionary or not. Accordingly, he distributed tracts amongst them, preached to them, read the Scriptures regularly with about fifty Jewish boys, and became a teacher in a Sunday school. "In this work," he says, "I had much enjoyment, and the honour of being reproached and ill-treated for the name of Jesus."

It soon became evident to the young missionary student that, with the change in his views, he could not conscientiously conform to the rules of the Society, chiefly because of his objection against being led and directed by men in his labours, believing he ought to be guided by the Spirit, and also because he could not undertake to spend the greater part of his time amongst the Jews, the Scriptural plan seeming to him that he should first seek out the Jews, and if they rejected the Gospel he should go to the nominal Christians. At the close of December, 1829, he went into Devon to spend the vacation in the house of some Christian friends, and having there weighed the matter more fully, he wrote to the Committee stating frankly his views, and offering to serve them without salary, if they would allow him to labour in regard to time and place as the Lord might direct him.

He had previously become convinced that, though a perfect stranger in a land where he had few friends, he need have no anxiety on the score of his temporal wants—"that as long as I really sought to serve the Lord, that is, as long as I sought the kingdom of God and His righteousness, these my temporal wants would be added to me." The promises which were found especially helpful to him in coming to this brave decision were: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for everyone that asketh receiveth; and

he that seeketh findeth; and to him that knocketh it shall be opened" (St. Matt. vii. 7, 8). "And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it" (St. John xiv. 13, 14). "Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" etc. (St. Matt. vi. 25-34).

Together with a very kind letter from one of the secretaries, Mr. Müller at length received the following answer to his communication from the Society:—

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

At a meeting of the Missionary Sub-Committee, held January 27, 1830, Society House, 10, Wardrobe Place, Doctors' Commons, a letter was read from Mr. G. F. Muller.

Resolved, that Mr. Muller be informed that while the committee cordially rejoice in any real progress in knowledge and grace which he may have made under the teaching of the Holy Spirit, they, nevertheless, consider it inexpedient for any society to supply those who are unwilling to submit themselves to their guidance with respect to missionary operations; and that while, therefore, Mr. Muller holds his present opinions on that point, the committee cannot consider him as a missionary student; but should more mature reflection cause him to alter that opinion, they will readily enter into further communication with him.

The connection with the Society being now at an end, Mr. Müller remained in the South of Devon preaching. A request which was preferred that he should become the minister of Ebenezer Chapel, Teignmouth, found favour, though it was apparent that the congregation were not unanimous on the point. "Some of them left, and never returned; some left, but returned after a while; others

Photo by] **MR. MÜLLER'S FUNERAL.** *[Lewis R. Frothero.*

Procession in Stokes Croft.

Photo by] **MR. MÜLLER'S FUNERAL.** *[James Beguis.*

At St. Augustine's Bridge.

came to the chapel who had not been in the habit of attending there previously to my coming," Mr. Müller writes. "There was sufficient proof that the work of God was going on, for there were those who were glad to hear what I preached, overlooking the infirmities of the foreigner, delighting in the food for their souls, without caring much about the form in which the truth was set before them; and these were not less spiritual than the rest; and there were those who objected decidedly, some, however, manifesting merely the weakness of brethren, and others the bitterness of the opposers of the cross. There was, in addition to this, a great stir, a spirit of enquiry, and a searching of the Scriptures, whether these things were so. And what is more than all, God set His seal upon the work in converting sinners. Twelve weeks I stood in this position, whilst the Lord graciously supplied my temporal wants, through two brethren, unasked for. After this time, the whole little church, eighteen in number, unanimously gave me an invitation to become their pastor.

"My answer to them was, that their invitation did not show me more than I had seen before, that it was the will of God that I should remain with them; yet that, for their sakes, I could not but rejoice in this invitation, as it was a proof to me that God had blessed them through my instrumentality in making them thus of one mind. I also expressly stated to the brethren that I should only stay so long with them as I saw it clearly to be the will of the Lord; for I had not given up my intention of going from place to place, if the Lord would allow me to do so. The brethren, at the same time, offered to supply my temporal wants by giving me £55 a year, which sum was afterwards increased on account of the increase of the church."

Mr. Müller now took up his residence at Teignmouth, a town which is set amidst some of the most beautiful scenery in the South of Devon; but his labours were by no means confined to that place. He preached regularly once a week in Exeter, once a fortnight at Topsham, sometimes at Shaldon, often at Exmouth, sometimes in the villages near Exmouth, once a week at Bishopsteignton, and afterwards repeatedly at Chudleigh, Collumpton, Newton Abbot, and elsewhere. While on a preaching-visit to Sidmouth in April, 1830, three sisters in the Lord had a conversation in Mr. Müller's presence on the subject of baptism. Upon being asked his opinion, Mr. Müller replied, "I do not think that I need to be baptised again." "But have you been baptised?" was asked. "Yes, when I was a child." "Have you ever read the Scriptures and prayed with reference to this subject?" "No." "Then," said the sister, "I entreat you never to speak any more about it till you have done so."

Mr. Müller took the remark to heart, and after close study saw "that believers *only* are the proper subjects for baptism, and that immersion is the only true Scriptural mode in which it ought to be attended to." The passages which especially weighed with him were *Acts* viii. 36-38, and *Rom.* vi. 3-5. Accordingly, he was baptised, though not belonging to, or having any intention of associating himself with, the Baptist body. In the summer of the same year (1830), it also appeared to him Scriptural, "according to the *example* of the Apostles (*Acts* xx. 7), to break bread every Lord's day, though there is no commandment given to do so either by the Lord, or by the Holy Ghost through the Apostles. And at the same time it appeared to me Scriptural," he adds, "according to *Eph.* iv., *Rom.* xii., etc.,

that there should be given room for the Holy Ghost to work through any of the brethren whom He pleases to use, that thus one member might benefit the others with the gift which the Lord has bestowed upon him. Accordingly, at certain meetings any of the brethren had an opportunity to exhort or teach the rest, if they considered that they had anything to say which might be beneficial to the hearers.

But the decision that was destined to have far more reaching consequences was pending. After prayer and deliberation, Mr. Müller had been united in marriage to Miss Mary Groves, sister of an Exeter dentist, whose determination to give up a practice bringing him in £1,500 a year, and go as an unattached missionary with his wife and children to Persia,* simply trusting in the Lord for temporal supplies, had made a deep and lasting impression upon Mr. Müller. At about the time of his marriage, Mr. Müller, in the exercise of a similar faith, began to have conscientious objections against receiving any longer a stated salary.

His reasons he has declared to be these:—"1. The salary was made up by pew-rents; but pew-rents are, according to *James* ii. 1-6, against the mind of the Lord, as, in general, the poor brother cannot have as good a seat as the rich. (All pew-rents were therefore given up, and all the seats made free, which was stated at the entrance of the chapel). 2. A brother may *gladly* do something towards my support if left to his own time; but when the quarter is up, he has perhaps other expenses, and I do not know whether he pays his money grudgingly and of necessity, or cheerfully; but God loveth a cheerful giver. Nay, I knew it to be a fact that sometimes it had not been convenient to

* See Memoir of Anthony Norris Groves, London, 1859.

individuals to pay the money when it had been asked for by the brethren who collected it. 3. Though the Lord had been pleased to give me grace to be faithful, so that I had been enabled not to keep back the truth when He had shown it to me, still I felt that the pew-rents were a snare to the servant of Christ. It was a temptation to me, at least for a few minutes, at the time when the Lord had stirred me up to pray and search the Word respecting the ordinance of baptism, because £30 of my salary was at stake if I should be baptised."

Very soon, therefore, he felt safe in the conviction that he ought to renounce his salary and look to God for all he needed; and his mind once made up, he entered fearlessly upon the path which he was to illumine by his singularly earnest and trustful life. At the end of October, 1830, within a month after his marriage—which, by the way, was of a most simple character, the chief incident being a meeting of Christians at a friend's house and commemoration of the Lord's death—he announced to the Teignmouth congregation that he wished henceforth to receive no regular salary. His reference to this proceeding in his Narrative has such interest, in view of the more wondrous manifestation of faith towards which he was being led, that it must find a place here.

"After I had given my reasons," he says, "I read *Philippians* iv., and told the saints that if they still had a desire to do something towards my support, by voluntary gifts, I had no objection to receive them, though never so small, either in money or provisions. A few days after it appeared to me that there was a better way still; for if I received personally every single gift offered in money, both my own time and that of the donors would be much taken

EVANGELICAL
SCHOOL OF THEOLOGY

up, and in this way also the poor might, through temptation, be kept from offering their pence, a privilege of which they ought not to be deprived; and some also might in this way give more than if it were not known who was the giver; so that it would still be doubtful whether the gift was given grudgingly or cheerfully. For these reasons, especially, there was a box put up in the chapel, over which was written that whoever had a desire to do something towards my support might put his offering into the box. At the same time, it appeared to me right that henceforth I should ask no man, not even my beloved brethren and sisters, to help me, as I had done a few times according to their request, as my expenses, on account of travelling much in the Lord's service, were too great to be met by my usual income. For unconsciously I had thus again been led, in some measure, to trust in an arm of flesh, going to man instead of going to the Lord at once. *To come to this conclusion before God required more grace than to give up my salary.* About the same time also my wife and I had grace given to us to take the Lord's commandment, 'Sell that ye have and give alms' (*St. Luke* xii. 33) literally, and to carry it out. Our staff and support in this matter were *St. Matt.* vi. 19-34, *St. John* xiv. 13, 14. We leaned on the arm of the Lord Jesus."

From that time, in the heyday of a splendid young manhood, till the golden glory of a hallowed eventide closed around him, George Müller remained steadfast in his walk of faith. No fixed income had he—not a penny did he ever ask of man towards his support; yet in the gracious providence of God he wanted "no manner of thing that is good." The barrel of meal and the cruse of oil were always miraculously supplied. Yea, more. To faith as concerned himself he joined faith as concerned the work of God;

and, upon the noble foundation of a childlike trust in the promises, was enabled to rear that enduring memorial of God's bounteous goodness which, starting in a small, humble way, grew and increased until it became a marvel in Christendom. Faith begot works, for

> If faith produce no works, I see
> That faith is not a living tree.
> Thus faith and works together grow,
> No separate life they e'er can know.
> They're soul and body, hand and heart,
> What God hath joined, let no man part.

Mr. Müller notes, in admiration of the gentleness of the Lord, that "He did not try our faith much at the commencement, but gave us first encouragement, and allowed us to see His willingness to help us before He was pleased to try it more fully." With the close of the first year in which he had thus begun to lead the life of faith, Mr. Müller was able to say that the Lord had "richly supplied all his temporal wants, though at the commencement he had no certain human prospect of one single shilling, so that, even as regards temporal things, he had not been in the smallest degree a loser in acting according to the dictates of his conscience."

In the opening days of the following year (1831), Mr. Müller having for the moment received no response to his petitions for help, was tempted to become distrustful. He began to say to himself that he had perhaps gone too far in living in this way. But the trial lasted only a few minutes, and almost immediately afterwards £2 4s. was brought from Exeter! Two months later he was again tempted to disbelieve the faithfulness of the Lord, and but an hour subsequently a lady brought him five sovereigns! At Chard, a few days following, a sovereign was forced upon

him after preaching, and a brother put a paper containing 11s. 6d. into his pocket and ran away. At Barnstaple, a sovereign was found in his wife's bag, placed there anonymously; and on returning to Teignmouth there fell out of the travelling bag two sovereigns and threepence—"the latter put in, no doubt, to make a noise in emptying the bag." In a similar way four shillings, placed anonymously in a drawer, were found a few days after.

Later on in the year, a shoulder of mutton and a loaf were sent anonymously, in consequence of a false report which had been raised that George Müller and his wife were starving. "Various reports have been circulated on account of this our way of living," writes Mr. Müller, in commenting upon the incident. "Sometimes it has been said that we had not enough to eat, and that surely such and such an infirmity of body we had brought on us because we had not the necessaries of life. Now the truth is, that whilst we have been often brought low, yea, so low that we have not had even as much as one single penny left, or so as to have the last bread on the table, and not as much money as was needed to buy another loaf, yet *never* have we had to sit down to a meal without our good Lord having provided *nourishing* food for us. I am bound to state this, and I do it with pleasure. My Master has been a kind Master to me, and if I had to choose this day again as to the way of living, the Lord giving me grace, I would not choose differently."

The many gracious leadings of the first full year of his new mode of living (1831) cannot be given in detail; but the following may be interesting as a summary of the help which came to him during that time, in answer to the prayer of faith.

Placed in the chapel box	£31	14	0
From brethren of the church in presents of money	6	18	6
From brethren at Teignmouth and elsewhere, not connected with the Teignmouth Church	93	6	2
Total	£131	18	8

Some articles of clothing and various provisions, worth at least £20, were likewise contributed. "Had I had," Mr Müller observes, "my regular salary, humanly speaking, I should not have had nearly so much."

If any should think that such a mode of living leads away from the Lord, and from caring about spiritual things, and has the effect of causing the mind to be taken up with the questions, What shall I eat?—What shall I drink?—And wherewithal shall I be clothed?—and that on that account it would be much better to have a stated salary, particularly for one who labours in the word and doctrine, in order that he may be above these cares, Mr. Müller urged prayerful consideration of the following remarks:—"1. I have had experience of both ways, and know that my present mode of living, as to temporal things, is connected with less care. 2. Confidence in the Lord, to Whom alone I look for the supply of my temporal wants, keeps me (at least whilst faith is in exercise) when a case of distress comes before me, or when the Lord's work calls for my pecuniary aid, from anxious reckoning like this: Will my salary last out? Shall I have enough myself for the next month? etc.

"In this my freedom I am, by the grace of God, generally, at least, able to say to myself something like this: My Lord is not limited; He can again supply; He

knows that this present case has been sent to me. And thus this way of living, so far from *leading to anxiety*, as regards possible future want, is rather the means of *keeping from it*. And truly it was once said to me by an individual, 'You can do such and such things, and need not to lay by, for the church in the whole of Devonshire cares about your wants.' My reply was, 'The Lord can use not merely any of the saints throughout Devonshire, but those throughout the world, as instruments to supply my temporal wants.' 3. This way of living has often been the means of reviving the work of grace in my heart when I have been getting cold, and it has also been the means of bringing me back again to the Lord after I have been backsliding. For it will not do—it is not possible—to live in sin, and at the same time, by communion with God, to draw down from Heaven everything one needs for the life that now is. 4. Frequently, too, a fresh answer to prayer obtained in this way has been the means of quickening my soul and filling me with much joy."

CHAPTER IV.

BREAKING NEW GROUND.

"Work for Him truly in life's daily task,
And what the future hides nor fear nor ask;
Seek His will only—leave to Him the rest,
And toil or suffer as shall please Him best."

—*C. M. Noel.*

AT Teignmouth, Mr. Müller made the acquaintance of Henry Craik, a beloved servant of Christ, and an earnest preacher of the Gospel. Between George Müller and Henry Craik there were many points of resemblance, though their natural constitution of mind and temperament were very different. Both were nearly twenty-four years of age at the time of their meeting; both had had a University education, the one in Germany and the other in Scotland; both were pursuing the study of Hebrew; and both had about the same time been brought to the knowledge of Christ while at their respective Universities.

It was not any of these circumstances, however, which sealed the friendship between the two, but the "warmth of heart towards the Lord" which equally characterised both. "Between July, 1829, and January, 1830," observes Mr. Müller, "I had seen the leading truths connected with the second coming of our Lord Jesus; I had apprehended

the all-sufficiency of the Holy Scriptures as our rule, and the Holy Spirit as our teacher; I had seen clearly the precious doctrines of the grace of God, about which I had been uninstructed for nearly four years after my conversion; and I had learned the heavenly calling of the Church of Christ, and the consequent position of the believer in this world. As these very truths so greatly occupied the heart of Mr. Craik also, we were now soon drawn closely together; and from that time to the day of his falling asleep in Jesus, our friendship was intimate and unbroken for thirty-six years."*

In 1829, a Bristol gentleman, Mr. Chapman, who attended St. James's Church in that city, went with his wife to Teignmouth for change of air. While there, he happened to hear Mr. Craik preach at the Baptist Chapel, Shaldon, and was so attracted towards him that the desire arose that the young pastor should come and reside in Bristol. Notwithstanding repeated invitations, Mr. Craik did not see the Lord's will made plain for him to visit Bristol till the end of 1831, when he spent a fortnight at Mr. Chapman's house, and preached in various chapels in the western city. After his return to Shaldon, Mr. Chapman urged him more than ever to take up his residence in Bristol, but the illness of Mrs. Craik kept him from doing so. Mrs. Craik, however, fell asleep on February 1st, 1832, and in the following month Mr. Craik, who had been greatly bowed down by his sorrow, was prevailed upon to go to Bristol, as the church assembling at Gideon, Newfoundland Street, were without a pastor.

* "The Diary and Letters of Henry Craik." Bristol: W. Mack, 1866.

Soon after Mr. Craik's arrival, Mr. Müller received a letter from his friend inviting him to Bristol to help him in the work. Mr. Müller had for some little time been under the impression that his labour at Teignmouth was done, and on receipt of Mr. Craik's letter he communicated his idea to the congregation. "I reminded them of what I told them when they requested me to take the oversight of them, that I could make no certain engagement, but stay only so long with them as I should see it to be the Lord's will to do so. There was much weeping afterwards."

Mr. Müller resolved to pay a short visit to Bristol, pending decision as to his future course of action, and on April 21st, 1832, he alighted from the stage-coach that had brought him from Devon into the busy city which was to be the scene of his life's great work. His first sermon in Bristol was delivered in Gideon Chapel on the morning following, and in the afternoon he preached at the old Pithay Chapel. The exhortations of the two faithful servants of Christ were greatly blessed to many souls, especially to one poor notorious drunkard, whose steps were arrested on the way to a public-house, and whose last moments, five months afterwards, were hallowed by the recollection of that glorious service which George Müller conducted in the old Pithay.

On the first day of May, Messrs. Müller and Craik returned from Bristol to Devonshire, in order that, in quietness, without being influenced by what they saw in Bristol, they might enquire into the Lord's will concerning them. "It was most affecting," observes Mr. Müller, "to take leave of the dear children of God, dozens pressing us to return soon, many with tears in their eyes. The blessing which the Lord has given to our ministry seems to be very

great. A brother has promised to take Bethesda Chapel for us, and to be answerable for the payment of rent, so that thus we should have two large chapels." The young ministers were well-advised thus to seek the peace of the country for a season of prayer before entering upon the toils of city life. In sweet meditation amidst the beautiful scenery of Devon, which offered so great a contrast to the teeming life of the city to which the finger of God was pointing them, they might profitably pray—

> O may this calm
> Of waiting silence thrill our souls with strength
> For coming conquest.

The question of leaving Teignmouth was indeed most prayerfully considered, though the evidences on the surface that it was the right course to pursue were so many. "We will not move a single stone out of the way in our own strength," wrote Mr. Müller. The conditions imposed by the two young ministers on the Gideon congregation were that at first they were to be considered only as ministering among them, not as having any fixed pastoral relationship, so that they might preach as they deemed it to be according to the mind of God, without reference to any rule among them; that the pew-rents should be abolished; and that they should proceed, respecting the supply of their temporal wants, as they had done in Devonshire. These conditions were duly accepted, and on May 23rd, 1832, amid "much weeping on the part of the saints," Mr. Müller left for Bristol, followed soon after by Mr. Craik.

Towards the close of his two-and-a-half years' work in Teignmouth—one of the results of which was that the church increased from eighteen to fifty-one members—Mr. Müller again had the misfortune to break a blood-vessel in

his stomach and lost a considerable quantity of blood. The next day, being Sunday, two brethren called on him to know what arrangements should be made for taking the services. He asked them to return in an hour, when he would afford them an answer. After they had gone, the Lord gave him faith to rise, and, dressing himself, he went to the chapel, where he preached as usual. The gathering over, a medical friend called on him, and begged him not to preach again in the afternoon. Mr. Müller's reply was that he should consider it great presumption to do so had the Lord not given him faith. He preached again in the afternoon, and once more the medical friend used his persuasions concerning the evening meeting. Nevertheless, Mr. Müller preached yet again, and, wonderful to relate, after each meeting became stronger, "which was a plain proof that the hand of God was in the matter." The next morning he rose early and attended the usual prayer-meeting, where he read, spoke, and prayed; and from that time continued in his labours as though nothing had happened. Indeed, four days after the occurrence he was able to write: "I am now as well as I was before I broke the blood-vessel."

Arrived in Bristol, one of the first cares was to cast about for suitable lodgings. This was not too small a matter to be made a subject of earnest prayer, and at length two furnished sitting-rooms and three bedrooms, with coals and attendance, were secured for 18s. a week. "They are the plainest and cheapest we can find," we note Mr. Müller saying; "but still too good for servants of Jesus, as our Master had not where to lay His head." Mr. Craik shared the apartments, but eventually, on account of his re-marrying and the birth of a daughter to Mr. Müller, a change was

necessary, and removal was effected into a house, belonging to Gideon Chapel, which had been furnished for the joint use of the two pastors by the brethren, at their own particular desire.

It was a terrible summer, that first one they passed in Bristol. Soon after their arrival, the dreaded cholera broke out in the city, and fearful scenes were witnessed. But the ravages of the disease, most deadly though they were, did not deter the two young ministers from visiting the afflicted and the dying. The tension felt may be gathered from a note in Mr. Müller's diary: "Who may be the next, God alone knows. I have never realised so much the nearness of death. Except the Lord keep us this night, we shall be no more in the land of the living to-morrow. Just now, ten in the evening, the funeral bell is ringing, and has been ringing the greater part of the evening. It rings almost all the day. Into Thine hands, O Lord, I commend myself! Here is Thy poor worthless child! If this night I should be taken in the cholera, my only hope and trust is in the blood of Jesus Christ, shed for the remission of all my many sins." But though hundreds fell around, and in one single day the curate of a city parish interred thirty-one persons, only one member of the churches assembling at Bethesda and Gideon succumbed to the disease; and at length, on October 3rd, the pestilence had so far abated that the day was observed by the two churches as a season of thanksgiving.

On January 4th, 1833, a little unsettlement was caused by letters being received from Bagdad inviting Mr. Müller and Mr. Craik to go over there as missionaries, and enclosing drafts to the value of £200 for their travelling expenses. But the will of the Lord was clearly that the two pastors should not leave the work in which they were meeting with

so much success. In the first twelve months they gathered a new church of sixty members at Bethesda, in one of the better parts of the city, and added forty-nine members to the church at Gideon, which was situated in a poorer neighbourhood. Sixty-five known conversions were effected, and many backsliders reclaimed. Drunkards were converted, and unbelieving partners given to believing ones, in answer to prayer—"Yea, even such as had threatened to murder their wives or to leave them, if they would still continue to go to our chapels."

The meetings for enquirers were so largely attended that, though they sometimes lasted more than four hours, it was frequently the case that many, eager for an answer to the anxious question, "What must we do to be saved?" had to be sent away for lack of further time and strength on the part of the two pastors. And so from the very beginning of the work in Bristol, the golden light of the greater things to come could be descried in the Heavens; and with faith and prayer linked to practice and earnest endeavour, the smile of God's approval was assured.

For eight years Gideon Chapel was the scene of their ministrations (jointly with Bethesda, Great George Street), and then, for various reasons, it became necessary to give up the connection with the place, and a mission chapel was rented for a time in Callowhill Street, in the vicinity. In 1843, Salem Chapel, St. Augustine's (since demolished), was occupied; and this occupation lasted until 1879, when Stokes Croft Chapel was opened. A chapel in Alma Road, Clifton, was opened in 1870.

CHAPTER V.

TESTIMONY TO THE PRAYER-HEARING GOD.

Some high or humble enterprise of good
Contemplate, till it shall possess thy mind,
Become thy study, pastime, rest, and food,
And kindle in thy heart a flame refined.
Pray Heaven for firmness thy whole soul to bind
To this thy purpose—to begin, pursue,
With thoughts all fixed, and feelings purely kind;
Strength to complete, and with delight review,
And grace to give the praise where all is ever due.

Wilcox.

UNDER date, February 20th, 1834, we find the following significant note in Mr. Müller's Narrative: "I was led this morning to form a plan for establishing upon Scriptural principles an Institution for the spread of the Gospel at home and abroad. I trust this matter is of God."

Mr. Müller had several reasons for desiring to found an entirely new institution, instead of giving support to existing Missionary, Bible, Tract, or School organisations. In the first place, the societies which were then open to his help were based on the assumption that "the world will gradually become better and better, and at last the whole world will

be converted," a belief which his interpretation of the Scriptures would not permit him to endorse.

Secondly, the connection of those societies with the world was completely contrary to the word of God. "Alas!" to give Mr. Müller's own words, "the connection with the world is but too marked in these religious societies, for everyone who pays a guinea, or in some societies half-a-guinea, is considered as a member. Although such an individual may live in sin, although he may manifest to everyone that he does not know the Lord Jesus, if only the guinea or the half-guinea be paid, he is considered a member, and has a right as such to vote. Moreover, whoever pays a larger sum—for instance, £10 or £20—can be, in many societies, a member for life, however openly sinful his life should be at the time or should become afterwards. Surely such things ought not to be!"

A third reason lay in the practice of *asking* the unconverted for money, "which," Mr. Müller says, "Abraham would not have done (*Gen.* xiv., 21-24)," adding, "How altogether differently the first disciples acted in this respect we learn from 3 *John* 7."

Another reason which weighed was, that the individuals in whose hands the management of such societies rested were often "manifestly unconverted persons," chosen because of their wealth or influence; and rank and means were commonly the first considerations in the selection of patrons and presidents, or of chairmen for public meetings. "Never once," said Mr. Müller, "have I known a case of a *poor*, but very devoted, wise, and experienced servant of Christ being invited to fill the chair at such public meetings. Surely the Galilean fishermen, who were Apostles, or our Lord Himself, Who was called the carpenter, would not

have been called to this office, according to these principles."

Yet one more reason was that the societies contracted debts, "so that"—to use Mr. Müller's own observation—"it is a comparatively rare case to read a report of any of them without finding that they have expended more than they have received, which, however, is contrary both to the spirit and to the letter of the New Testament (*Rom.* xiii. 8)."

Both Mr. Müller and Mr. Craik were ready to acknowledge that there were not only many true children of God connected with these societies, but that the Lord had also blessed their efforts in many respects. "Yet it appeared to us to be His will," explains Mr. Müller, "that we should be entirely separate from these societies (though we should be considered as singular persons, or though it should even appear that we despised other persons or would elevate ourselves above them), in order that, by the blessing of God, we might direct the attention of the children of God in these societies to their unscriptural practices." At the same time, it was perfectly clear to the two pastors that it would have an injurious tendency upon the brethren among whom they laboured, and also be at variance with the Gospel, if they did nothing at all for missionary objects, the circulation of the Scriptures, tracts, etc.

Accordingly, on March 5th, 1834, a public meeting was called to inaugurate the Scriptural Knowledge Institution for Home and Abroad. Mr. Müller tells us that there was nothing outwardly influential either in the number of people present at that historic gathering, or in the speeches which were delivered; but this did not for a moment daunt the two faithful servants, who, leaning upon the arm of their Divine Master, had assurance and faith to believe that their

work, though humbly begun, would grow and prosper and be abundantly blessed. They, therefore, propounded and adopted the following as the principles of the Institution:—

"1. We consider every believer bound, in one way or other, to help the cause of Christ; and we have Scriptural warrant for expecting the Lord's blessing upon our work of faith and labour of love; and although, according to *St. Matthew* viii. 24-43; 2 *Timothy* iii. 1-13, and many other passages, the world will not be converted before the coming of our Lord Jesus, still, while He tarries, all Scriptural means ought to be employed for the ingathering of the elect of God.

"2. The Lord helping us, we do not mean to seek the patronage of the world; *i.e.*, we never intend to ask *unconverted* persons of rank or wealth to countenance this Institution, because this, we consider, would be dishonourable to the Lord. 'In the name of our God we set up our banners' (*Psalm* xx. 5); He alone shall be our Patron, and if He helps us, we shall prosper, and if He is not on our side, we shall not succeed.

"3. We do not mean to *ask* unbelievers for money (2 *Corinthians* vi. 14-18); though we do not feel ourselves warranted to refuse their contributions if they, of their own accord, should offer them (*Acts* xxviii. 2-10).

"4. We reject altogether the help of unbelievers in managing, or carrying on, the affairs of the Institution (2 *Corinthians* vi. 14-18).

"5. We intend never to enlarge the field of labour by contracting debts (*Romans* xiii. 8), and afterwards appealing to the Church of Christ for help, because this we consider to be opposed both to the letter and the spirit of the New Testament; but in secret prayer, God helping us,

we shall carry the wants of the Institution to the Lord, and act according to the means that God shall give.

"6. We do not mean to reckon the success of the Institution by the amount of money given, or the number of Bibles distributed etc., but by the Lord's blessing upon the work (*Zechariah* iv. 6); and we expect this in the proportion in which He shall help us to wait upon Him in prayer.

"7. While we would avoid aiming after needless singularity, we desire to go on simply according to Scripture, without compromising the truth; at the same time thankfully receiving any instruction which experienced believers, after prayer, upon Scriptural ground, may have to give as concerning the Institution."

The objects of the Institution were declared to be as follow:—

"1. To assist Day Schools, Sunday Schools, and Adult Schools, in which instruction is given upon *Scriptural principles*, and as far as the Lord may give the means and supply us with suitable teachers, and in other respects make our path plain, to establish schools of this kind. With this we also combine *the putting of poor children to such Day Schools.* (*a*) By Day Schools upon Scriptural principles, we understand Day Schools in which the teachers are godly persons, in which the way of salvation is scripturally pointed out, and in which no instruction is given opposed to the principles of the Gospel. (*b*) Sunday Schools, in which all the teachers are believers and in which the Holy Scriptures alone are the foundation of instruction, are such only as the Institution assists with the supply of Bibles, Testaments, etc., for we consider it unscriptural that any persons who do not profess to know the Lord themselves should be

allowed to give religious instruction. (*c*) The Institution does not assist any Adult School with the supply of Bibles, Testaments, Spelling Books, etc., except the teachers are believers.

"2. To circulate the Holy Scriptures. We sell Bibles and Testaments to poor persons at a reduced price. But while we, in general, think it better that the Scriptures should be *sold*, and not given altogether gratis, still, in cases of extreme poverty, we think it right to give, without payment, a cheap edition. (Subsequently, the circulation of tracts and other publications was decided upon.)

"3. The third object of this Institution is to aid Missionary efforts. We desire to assist those missionaries whose proceedings appear to be most according to the Scriptures.

"It is proposed to give such a portion of the amount of the donations to each of the fore-mentioned objects as the Lord may direct; but if none of the objects should claim a more particular assistance, to lay out an equal portion upon each; yet so, that if any donor desires to give for one of the objects exclusively, the money shall be appropriated accordingly."

We have thus given in full the principles and objects of the Institution because they are of such special interest, in view of the magnitude to which the work was destined to grow without any further aids than those laid down. Surely, no other modern institution can compare with this! Without patrons, committees, or membership, and asking help of no man, the responsibility for its support lay apparently in the hands of two poor ministers, one of whom was compelled to write a couple of days after the founding of the Institution, "To-day we have only one shilling left!" Yet it prospered

from the first—but the secret was this: it had the best of all patrons, the Master Whom it aimed to serve.

In the first seven months, as the fruit of many prayers, sums amounting to £167 10s. 0½d. were sent in aid of the Institution. The work accomplished during that period was as follows: In the Sunday School, about 120 children received instruction; in the Adult School, about 40 persons were benefitted; and in the two Day Schools for boys and the two Day Schools for girls, 209 children were in attendance, 54 being received free, and the others paying about one-third of the expense. There were also circulated 482 Bibles and 520 New Testaments, while £57 were spent in aid of missionary exertions.

Thus the work went on, increasing little by little, for about eighteen months, during which time the idea of establishing an Orphan House was much in Mr. Müller's mind. In his early days, he had stayed in the free lodgings provided for poor students in the Orphan House at Halle, built in dependence upon God by A. H. Franke, who died in 1727; and the example of that good man's life had not been without its effects upon him. "The Lord graciously help me to follow him, so far as he followed Christ," wrote Mr. Müller in his diary. In April, 1835, he had again an opportunity of visiting Franke's institution, and when he returned to Bristol after his continental journey, which had been taken in the interests of missionary work, the desire became stronger still to do something for the poor orphan children of England, and at the same time carry his intention into effect in such a manner that the faith of God's people should be strengthened. He saw that if the faint-hearted, doubting ones in the churches could rise to a full assurance of faith, both as regards temporal and

spiritual concerns, they would not only be happier, but more fruitful in their lives. With startling clearness, too, as he looked with Christ-like pity and compassion on the fatherless and motherless children, he heard the voice of the Master saying, "Feed My lambs"; and forthwith was ready, aye, anxious, to tender a willing obedience, not waiting to ask, "Where shall I find bread that each one may take a little?"

Accordingly, bills were issued announcing a public meeting to be held on December 9th, 1835. Four days previous to the meeting, he was much struck, in reading his Bible, by these words, "Open thy mouth wide, and I will fill it" (*Ps.* lxxxi. 10). He at once took the promise literally, knelt down, and asked the Lord for premises, for the sum of £1,000, and for suitable persons to take care of the children. Two days afterwards he received the first donation towards the proposed Orphan House—the sum of one shilling from a poor missionary. The second contribution was also a shilling, and a large wardrobe came next to hand.

After the public meeting, at which no one spoke but Mr. Müller, and no collection was made, the sum of 10s. was contributed, and a sister offered her services for the work. The next day, two other persons tendered themselves and their furniture in like manner, and the same evening three dishes, twenty-eight plates, three basins, one jug, four mugs, three salt stands, one grater, four knives, and five forks were brought in. On December 12th, three dishes, twelve plates, one basin, one blanket, and twenty-nine yards of print, were given, together with £50; and the next day, a brother was influenced to offer 4s. weekly, "as long as the Lord gives the means." A number of people offered them-

selves for the work in the days following, and all kinds of useful articles continued to flow in.

On December 17th, the sum of £100 was given by a poor woman, who had come into possession of the money under the will of her grandmother. This young person earned her bread by needlework, and as she was weak in body her average earnings did not exceed 3s. 6d. a week. Yet she was desirous of contributing so munificently to the Orphan House! Mr. Müller was naturally somewhat loth, considering the circumstances, to accept the gift, and endeavoured to reason with the would-be donor. But her reply was conclusive: "The Lord Jesus has given His last drop for me, and should I not give Him this £100!" Mr. Müller therefore had no option but to take the money, which he did with thankfulness to God for using "this poor, sickly sister as an instrument, in so considerable a measure, for helping at its very commencement the work" which he had set about solely in dependence upon the living God.

At last Mr. Müller was able to rent a large house, No. 6, Wilson Street, St. Paul's, Bristol, and it was furnished for the reception of thirty orphan girls. But Mr. Müller had carried everything to God in prayer except one important matter. He had not prayed for children, taking it for granted that there would be plenty of applications. The morning arrived, therefore, when he was to see applicants, and after waiting two hours not a single request was made for admission! Whilst walking home, this thought occurred to him, "I have prayed about everything connected with this work—for money, for a house, for helpers, about the various articles of furniture, etc., but I have never asked the Lord to send me orphans." This circumstance led him "to lie low before God in prayer" the whole of that evening, and

the very next day the first application for the admission of an orphan child was made. Within a month there were forty-two children seeking admission!

At the end of eight months, another house in Wilson Street was taken for the accommodation of thirty-six infant orphans, and nine months later a third house was opened for thirty orphan boys. Mr. Müller had now ninety-six orphans under his care; and the prayer for premises, for suitable helpers, and for the (to him) large sum of £1,000 had been abundantly answered. But as Mr. Müller remarks, "When I was asking the petition I was fully aware what I was doing, *i.e.*, asking for something that I had *no natural prospect of getting from the brethren whom I knew*, but which was not too much for the Lord to grant."

Just at the time when Mr. Müller was praying for guidance respecting the opening of the Boys' Orphan House, he received his first legacy. It was from a little lad, who had saved up the money given him in his last illness, and had desired that the amount, 6s. 6½d., should be sent to the orphans after his death. This "precious little legacy" seemed to seal with Divine approval the opening of the boys' section, a suitable building for which was secured in Wilson Street, where the girls' and infants' houses were situated. A house which had first been decided upon was given up through the reading of the passage, "As much as lieth in you live peaceably with all men," as the people resident in the immediate neighbourhood threatened the landlord with an action on account of letting his house for a charitable institution.

The reasons which induced Mr. Müller to enter upon this important labour have been briefly adverted to, but it may be well before closing this chapter to give them in his own

words. "Through my pastoral labours among the saints in Bristol," he says, "through my considerable correspondence, and through brethren who visited Bristol, I had constantly cases brought before me which proved that one of the especial things which the children of God needed in our day was *to have their faith strengthened.* For instance, I might visit a brother who worked fourteen or even sixteen hours a day at his trade, the necessary result of which was that not only his body suffered, but his soul was lean, and he had no enjoyment in the things of God. Under such circumstances I might point out to him that he ought to work less, in order that his bodily health might not suffer, and that he might gather strength for his inner man by reading the word of God, by meditation over it, and by prayer. The reply, however, I generally found to be something like this, 'But if I work less I don't earn enough for the support of my family. Even now, whilst I work so much, I have scarcely enough. The wages are so low that I must work hard in order to obtain what I need.' There was no trust in God. No real belief in the truth of that word, 'Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.'

"I might reply something like this, 'My dear brother, it is not your work which supports your family, but the Lord; and He who has fed you and your family when you could not work at all on account of illness would surely provide for you and yours, if for the sake of obtaining food for your inner man, you were to work only for so many hours a day as would allow you proper time for retirement. And is it not the case now that you begin the work of the day after having had only a few hurried moments for prayer; and when you leave off your work in the evening, and mean

then to read a little of the word of God, are you not too much worn out in body and mind to enjoy it, and do you not often fall asleep whilst reading the Scriptures, or whilst on your knees in prayer?' The brother would allow it was so; he would allow that my advice was good; but still I read in his countenance, even if he should not actually have said so, 'How should I get on if I were to *carry out* your advice?'

"I longed, therefore, to have something to point the brother to as a visible proof that our God and Father is the same faithful God as ever He was; as willing as ever to prove Himself to be the LIVING GOD in our day, as formerly, *to all who put their trust in Him.* Again, sometimes I found children of God tried in mind by the prospect of old age, when they might be unable to work any longer, and, therefore, harassed by the fear of having to go into the poor-house. If in such a case I pointed out to them how their Heavenly Father has always helped those who put their trust in Him, they might not perhaps always say that times have changed; but yet it was evident enough that God was not looked upon by them as the LIVING GOD. My Spirit was ofttimes bowed down by this, and I longed to set something before the children of God whereby they might see that He does not forsake, even in our day, those who rely upon Him.

"Another class of persons were brethren in business, who suffered in their souls and brought guilt on their consciences by carrying on their business almost in the same way as unconverted persons do. The competition in trade, the bad times, the overpeopled country, were given as reasons why, if the business were carried on simply according to the word of God, it could not be expected to do well. Such a

brother, perhaps, would express the wish that he might be differently situated; but very rarely did I see *that there was a stand made for God, that there was the holy determination to trust in the living God, and to depend on Him in order that a good conscience might be maintained.* To this class likewise I desired to show, by a visible proof, that God is unchangeably the same.

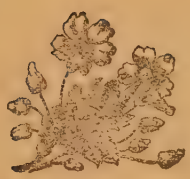
"Then there was another class of persons, individuals who were in professions in which they could not continue with a good conscience, or persons who were in an unscriptural position with reference to spiritual things; but both classes feared on account of the consequences to give up the profession in which they could not abide with God, or to leave their position, lest they should be thrown out of employment. My spirit longed to be instrumental in strengthening their faith by giving them not only instances from the word of God of His willingness and ability to help all those who rely upon Him, but *to show them by proofs* that He is the same in our day. I knew well that the word of God ought to be enough, and it was, by grace, enough to me; but still I considered that I ought to lend a helping hand to my brethren, if by any means by this visible proof of the unchangeable faithfulness of the Lord, I might strengthen their hands in God; for I remembered what a great blessing my own soul had received through the Lord's dealings with His servant, A. H. Franke, who, in dependence upon the Living God alone, established an immense Orphan House.

"I, therefore, judged myself bound to be the servant of the Church of Christ in the particular point on which I had obtained mercy; namely, *in being able to take God by His word and to rely upon it.* All these exercises of my soul,

which resulted from the fact that so many believers with whom I became acquainted were harassed and distressed in mind, or brought guilt on their consciences, on account of not trusting in the Lord, were used by God to awaken in my heart the desire of setting before the Church at large, and before the world, a proof that He has not in the least changed; and this seemed to me best done by the establishing and carrying on of an Orphan House. It needed to be something which could be seen even by the natural eye. Now, if I, a poor man, simply by prayer and faith, obtained, *without asking any individual*, the means for establishing and carrying on an Orphan House, there would be something which, with the Lord's blessing, might be instrumental in strengthening the faith of the children of God, besides being a testimony to the consciences of the unconverted of the reality of the things of God. This, then, was the primary reason for establishing the Orphan Houses.

"I certainly did from my heart desire to be used by God to benefit the bodies of poor children bereaved of both parents, and seek, in other respects, with the help of God, to do them good for this life. I also particularly longed to be used by God in getting the dear Orphans trained up in the fear of God; but still the first and primary object of the institution was, and still is, that God might be magnified by the fact that the Orphans under my care were, and are, provided with all they need only *by prayer and faith*, without anyone being asked by me or my fellow-labourers, whereby it might be seen that God is FAITHFUL STILL and HEARS PRAYER STILL. That I was not mistaken has been abundantly proved, both by the conversion of many sinners, who have read the accounts which have been published in connection with this work, and also by the

abundance of fruit that has followed in the hearts of the saints, for which from my inmost soul I desire to be grateful to God, and the honour and glory of which not only is due to Him alone, but which I, by His help, am enabled to ascribe to Him."



CHAPTER VI.

THE PATH OF FAITH.

"Yet take Thy way, for sure Thy way is best;
Stretch or contract me, Thy poor debtor;
This is but tuning of my breast,
To make the musick better."

George Herbert.

WHILE God's hand was laid upon him in the form of sickness in 1838, Mr. Müller read on his knees, with prayer and meditation, Psalm lxviii.; and the words, "A Father to the fatherless," were made a special blessing to him in view of the orphan work in which he was engaged. "This word, 'A Father to the fatherless,'" he exclaimed, "contains enough encouragement to cast thousands of orphans, with all their need, upon the loving heart of God." Thus cheered and inspired, he raised the banner of faith aloft with even greater confidence than before; and in the end, as we shall see, thousands of orphans were in reality tendered to the gracious keeping of the "Father of the fatherless."

From the moment of the establishment of the Orphan Homes, up to the end of June, 1838, the requirements of Mr. Müller's increasing family were met in abundance, but faith was about to be tried more decisively than it had hitherto been. On August 18th, for instance, we find Mr.

Müller writing, "I have not one penny in hand for the orphans! In a day or two many pounds will be needed." But by continually and earnestly beseeching the Lord to appear, so that the scornful might not say, "Where is now thy God?" the necessary supplies were obtained. On the same day that the note referred to was penned by Mr. Müller, £5 were received from a sister who had it put in her heart while praying to give that sum before the day was over, though she could not have known the special need that existed. On September 5th, Mr. Müller writes: "Our hour of trial continues still. The Lord mercifully has given enough to supply our daily necessities; but He gives by the day now, and almost by the *hour*, as we need it." On September 10th, Mr. Müller deemed it necessary to call his fellow-labourers together for united prayer that God would uphold their faith and carry them through "this solemn crisis." Not long afterwards, sixpence came in, which Mr. Müller took as an earnest that God would have compassion. Four pounds followed, which sufficed for immediate wants.

Mr. Müller would fain at this time have gone away with Mr. Craik for a short rest, but he writes: "I must remain to pass with my dear Orphans through the trial, though these dear little ones know nothing about it, because their tables are as well supplied as when there was £800 in the bank; and they have lack of nothing." The helpers in the Homes nobly responded by selling what they could spare, drawing upon their savings, or foregoing their salaries; and daily the prayer went up unitedly from that devoted band that God would deliver the work out of its present trouble. If it had been argued that sacrifices on the part of the labourers indicated a failure of the principles on which the institution was governed, Mr. Müller was ready with the

reply, "Let it be remembered that under no circumstances prayer for temporal supplies can be expected to prevail with the Lord except we are willing to part with money or any *needless* articles which we may have of our own." And that all associated with the work were ready to do.

At last, however, it really seemed as if the end of the institution must be near, for to contract debt would be entirely out of the question, and to be without food for even one day would brand the undertaking as a failure in the eyes of the world. "THE FUNDS ARE EXHAUSTED!" These were the words Mr. Müller was compelled to write; but even as he did so the money that would enable him to ford the stream was lying in the hands of a lady who was lodging next door to one of the Orphan Houses! The lady in question had four or five days previously come from the neighbourhood of London, and had brought a parcel and £3 2s. 6d. as a gift from her daughter. "That the money had been so near the Orphan Houses for several days without being given," Mr. Müller says in his comments, "is a plain proof that it was from the beginning in the heart of God to help us; but, because He delights in the prayers of His children, He had allowed us to pray so long; also to try our faith, and to make the answer so much the sweeter."

The season of difficulty and trial continued with little intermission for some time, and almost every morning brought with it the necessity for earnest waiting upon God for supplies. But never once did the kind "Father of the fatherless" fail His children. For instance, on November 21st, there was not a single halfpenny in hand between the matrons of the three Houses. The sky was indeed dark. But before Mr. Müller reached home, after supplication with his fellow-workers, he had £20 in his pocket—£5 for the

Orphans, £5 for the other objects of the Scriptural Knowledge Institution, and £10 for the poor. It came about in this way: Mr. Müller, feeling himself in need of additional exercise, took a longer route home, and met a Christian brother, who had twice called at his house during the morning to leave the amount mentioned. Had Mr. Müller been one half-minute later the money would probably have failed to reach him in the hour of greatest anxiety; "but the Lord knew our need," he remarks, "and therefore allowed me to meet him."

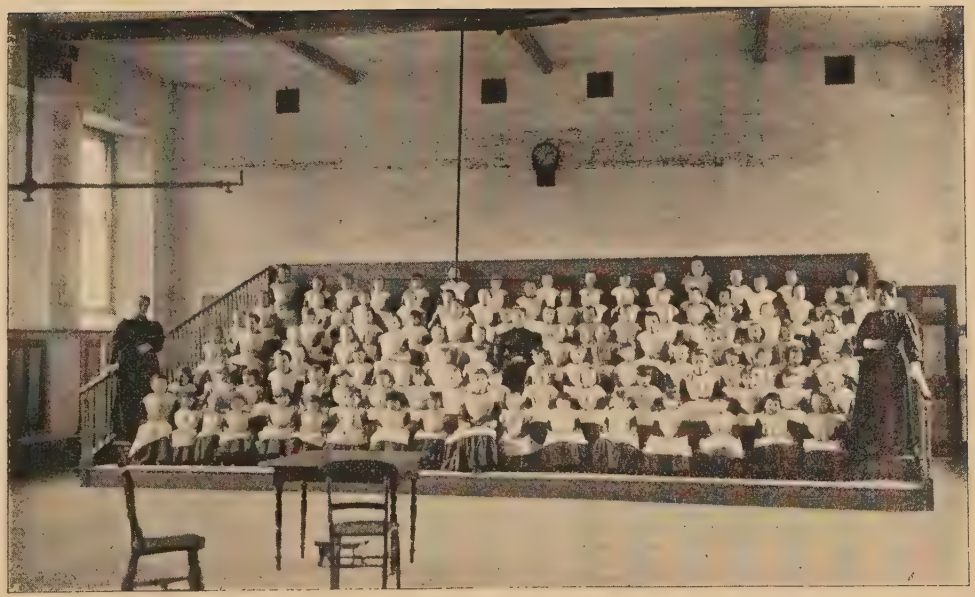
Seven days later, things were once more at a crisis, and the band of workers had just risen from their knees, after passionate entreaty, when Mr. Müller, with the words on his lips, "God will surely send help," perceived a letter lying on the table which had only a moment or two before been brought in. It contained £10! Wonderful deliverance! The donor had the day before asked Mr. Müller whether the balance in hand for the orphans would be as great this time when the accounts were made up as last time. Mr. Müller replied that "it would be as great as the Lord pleased." The next day the questioner sent the £10 which had so opportunely come to hand. On the day following, amongst other sums was one of £50 from Suffolk for the orphans, and £30 to be divided between Mr. Müller and Mr. Craik for personal expenses; and on December 6th, a sister who earned her bread with her own hands gave £100 —£50 for the Orphans and £50 for other objects of the Scriptural Knowledge Institution. Thus, though the Lord had seemed to tarry for a season, did the third year of the work close with blessings. Moreover, the meetings for prayer had been greatly blessed in themselves to the workers. "Long before the trials came," observes Mr. Müller, "I had

more than once stated publicly that answers to prayer in the time of need—the manifestation of the hand of God stretched out for our help—were just the very ends for which the Institution was established."

Sometimes in plenty, sometimes in poverty, the work went on; but whether in storm or sunshine George Müller's mind was at peace in the thought that in some way or other the Lord would provide. Occasionally, when in straits, money would arrive while he was in the act of prayer or at the moment when he was reading a note from the Orphan Houses concerning the day's necessities. Yet, though the funds in hand were rarely sufficient to meet the needs of the Orphans for more than three days together, the faith of this remarkable man never once caused him to question the advisability of admitting fresh immates to the Homes provided there was room. Here, for example, under date August 8th, 1839, we read: "Though there is no money in hand, yet are we so little discouraged that we have received to-day one orphan boy, and have given notice for the admission of six other children, which will bring the number up to 98 altogether."

The sixth year of the orphan work commenced with a balance in hand of 4s. 6½d! The expenses for 1839-1840 were for the Orphan Houses just over £900, and for the other objects of the Scriptural Knowledge Institution £622. It is perhaps noteworthy that a goodly proportion of this sum, even at such a time when the work was little known, came from distant parts of England, while large donations were also received from India and the East Indies. The early days of the sixth year were marked by the low state of funds; for instance, December 15th began with only 2½d. in hand, which amount had been left anonymously at Mr

VIEW OF MÜLLER'S ORPHAN HOUSES.



MÜLLER'S ORPHANAGE—CLASSROOM.

Müller's house the evening before. But a season of bounty extending over several months followed, and then, as Mr. Müller tells us, it pleased the Lord "to try our faith more severely than during any time since the work first commenced." The trial commenced gently at first, and lasted more than six months.

On Saturday, November 13th, 1841, Mr Müller took 1s. out of the box in his house, and that was all there was in hand to supply the needs of over a hundred persons for two days, as Sunday had to be provided for! Yet the necessary means were forthcoming, and in the end there was no lack. A few days subsequently, while the infant orphans were taking a walk, a poor woman came up to the teacher in charge and gave her twopence for the benefit of the orphans, saying, "It is but a trifle, but I must give it you." It so happened that one of those pence was actually needed to make up the sum required for the purchase of bread! Again, a week later, matters were in such a position at the Boys' Orphan House that, with the addition of 8d., the dinner could be provided; but there was only 7d. in hand. The box at the Girls' Orphan House, which it was understood contained something, was therefore opened; and, behold! it yielded only a single coin—and that the penny needed to make up the sum required for dinner! "Even the gift of this one penny," Mr. Müller observes, "was thus evidently under the ordering of our kind Father, Who not in anger, but for the trial of our faith, keeps us so poor."

At the end of the year the circumstances were such that the usual public meeting and the issue of the report were delayed, so as to avoid the necessity for making known the poverty in which the institution was for the time being placed. "What better proof," asks Mr. Müller, "could we

give of our depending upon the living God alone, and not upon public meetings or printed reports, than that in the midst of our deep poverty, instead of being glad for the time to have come when we could make known our circumstances, we still went on quietly for some time longer without saying anything?"

A notable instance of the Lord's mindfulness for the cause occurred in the early part of 1842. On February 8th, Mr. Müller remarked in his diary upon a state of extreme poverty, and added, "If the Lord were not to send means before nine o'clock to-morrow morning, His name would be dishonoured. But I am fully assured that He will not leave us." Only 3s. 5½d. came in during the day, but *before eight o'clock the next morning*, deliverance had been effected; and this was the manner of it. A gentleman, in going to his business that morning, had proceeded about half-a-mile on the road when he felt constrained to stop and remember the orphans. "I cannot well return now, but will take something this evening," he argued; and so walked on.

Nevertheless, his mind could obtain no peace in the matter, and he turned back in the direction of the Orphan Homes. He had gone some distance when he began to think about the important matters awaiting him at the office, and so turned once more towards his place of business. But there was no rest for him—the words kept ringing in his ears as he walked along, "Go at once; go at once, and not wait till the evening." Finally, therefore, he returned, and handed in three sovereigns, which Mr. Müller found awaiting him as a pledge of God's goodness when, before breakfast, he went to the Orphan Houses to ascertain what had been sent in. Truly, such help, at such a time, and in such a way, could only result in a rich increase of

EVANGELICAL
SCHOOL OF THEOLOG

faith, and justify to the full the existence and aims of the institution.

Scarcely a fortnight later, the hand of God was again outstretched to help the work in what seemed to be its last moment. It was half-past eight on a Saturday evening, and there was no bread in any one of the three Houses for the Sunday! At this juncture a Christian brother arrived, and, without being aware of the great and special need which existed, at once handed Mr. Müller half-a-sovereign. Thus was bread procured, ere the shops were closed, and it was too late. On the Monday, the supplies were again so reduced that at four o'clock in the afternoon it was not known where the tea was to come from. But there came a visitor along, and dropped a sovereign into each of the boxes. The gentleman was pressed for time, and therefore rather hastily went over the Houses. Had he stayed long and conversed much, his donations would not have been in time for tea! Surely, with a knowledge of these things, one must exclaim, "This is the Lord's doing, and it is marvellous in our eyes."

"The narrative of the events of these days," says Mr. Müller, "is most imperfect. The way in which the Lord stretched out His hand day by day, and from meal to meal, cannot be accurately described." At about the same time also, Mr. Müller's own means for personal necessities were in a low condition, but help always arrived at the right moment. When, for instance, he had but 2½d. left, a lady, knowing nothing of his need, gave him £1 7s., the contents of her purse; again, "when we had no money of our own," Mr. Müller writes, "a brother gave us 3s."; then, with but 6d. remaining, his purse was shortly afterwards replenished by a gift of 9s. And so on.

At length, however, the period of sustained anxiety was left behind, and the necessity began to be felt for the acquiring of a fourth Orphan House. A donation of £500 had been received under somewhat remarkable circumstances, and, £300 of this being available, it was decided to use the amount to furnish and fit up another house in the same street as the others, though the expenses would be increased several hundred pounds a year. There had been more applications for the admission of orphans than could be met, and it appeared to Mr. Müller that the fact of his establishing yet another Orphan House, after he had gone for five years almost uninterruptedly through trials of faith, would be a plain proof that he had not regretted the service he had undertaken—that he was not tired of "this precious way of depending upon the Lord from day to day." But not until he had laid the matter in prayer before the Lord for twenty-two days did he decide to take the step, and, as if to afford him an earnest that abundant help would be forthcoming, the sum of £50 was received on the very day that the conclusion was arrived at!

Just before the opening of this new Orphan House, Mr. Müller received a letter from a German lady, who had made his acquaintance in England and had thereby received a blessing to her soul; and the communication led him to prayerfully consider the advisability of going to Germany to labour there for a season. "I could not but pray about it," he says; "I could not but feel drawn to go to Germany in love to the Lord and in pity towards the poor Church of Christ in that country." There were, however, several difficulties in the way—the fourth Orphan House was on the point of being established; there must be several hundred pounds in reserve to provide for the orphans' necessities

during his absence; if the means he then had in hand of his own had been multiplied by fifty they would not have been sufficient to pay his travelling expenses; and one of the objects of his mission—the publication in German of his book, "A Narrative of Some of the Lord's Dealings with Mr. George Müller"—would also require between one and two hundred pounds. But the difficulties were not such as to confound George Müller—he knew if the matter were of God, the necessary supplies could be readily drawn from Heaven by prayer.

"Nay," he observes, "I had a secret satisfaction in the greatness of the difficulties which were in the way. So far from being cast down on account of them, they delighted my soul . . . . I did nothing but pray. Prayer and faith, the universal remedies against every want and every difficulty, and the nourishment of prayer and faith, God's holy word, helped me over all the difficulties." Humanly speaking, there was not the slightest prospect of his receiving the big sum required, but on July 12th, only a quarter of an hour after he had expressed the conviction that when the Lord's time was come He would blow away every obstacle as chaff is blown before the wind, the sum of £702 3s. 7d. was placed in his hands! Thus after more than fifty days' waiting upon God, the way was made perfectly clear, and in the early part of August Mr. and Mrs. Müller departed for Stuttgart.

Mr. Müller at once set himself to the task of reforming the Strict Baptist Church in that town, and of grounding in the truth the small body of members of which it was composed. He met with much opposition, but there were evidences that his labour was not without blessing. He was also enabled to translate the "Narrative" into German, and

4,000 copies were issued before he departed for Bristol in February, 1844. Although the money which Mr. Müller left behind for the orphans' support would not have more than half covered the expenses during his absence, the Lord plentifully supplied all the needs, not the least difficulty arising, a circumstance which Mr. Müller notes with gratitude as witness to the fact that by "bowing our knees at Stuttgart, we could not only bring down spiritual blessings upon the work in Bristol, but also temporal means."

Only a month after his return, however, there appears the statement in his journal, "We are now again quite poor, there being NOTHING AT ALL left in my hands." Thus did the Lord, after supporting the work in abundance during his absence, call upon him again for a rigid exercise of trustfulness immediately on his return. With nearly 140 mouths to feed, with the necessities of the Scriptural Knowledge Institution to be met, sometimes the day started with not a penny in hand, sometimes with just a penny, once with $2\frac{3}{4}$d., and at another time with only a $\frac{1}{4}$d.! But the God of the Orphans never suffered His little ones to hunger or thirst—His help was always sure.

At the beginning of January, 1845, Mr. Müller was greatly pained by the information that a "false teacher from Switzerland had found his way among the brethren and sisters at Stuttgart, and that through him several, yea, almost all, to a greater or less degree, had been drawn aside." The subject became a matter of earnest prayer, and in the end Mr. Müller was directed once more to Stuttgart. The difficulty of means were met within a quarter of an hour of the first appeal to Heaven for the necessary help by the receipt of a letter enclosing £500! This sum was given primarily for the expenses attendant upon the journey to

Germany, but with the stipulation that if any surplus remained it was to go to the work under Mr. Müller's care. When, in July, Mr. Müller left England, there was no great sum in reserve, but people reasoned that "there must be much money in hand for the orphans, else Mr. Müller would not have gone to Germany"; and so the institution stood to suffer. Those associated in the work, who knew the facts of the case, had their mouths sealed before men, but not before God; and in answer to the fervent prayer that the real state of things might be laid on the hearts of Christian people, a rich measure of help was forthcoming.

This visit to Germany afforded Mr. Müller even more encouragement than the previous occasion. Several open doors for setting forth the truth presented themselves, the Stuttgart church was helped, and two hundred and twenty thousand German tracts (eleven varieties) were printed. After staying about seven weeks in Stuttgart, Mr. Müller set out in a hired carriage, travelling about forty miles a day, for the purpose of distributing tracts and speaking casually to people over a wide area. This he continued for seventeen days, being "particularly encouraged by remembering that all that great work in the time of the Reformation was chiefly done by means of printed publications." He would have greatly preferred to preach the Gospel in the streets or in the market-places of the towns, but for that there was no liberty. Even in adopting the course he did, he had to fear the action of the police, though he was mercifully preserved from any trouble or serious embarrassment in his efforts to spread the light among his countrymen.

CHAPTER VII.

FOR CHRIST AND THE ORPHANS.

"Far from the palpitating city's moan,
Above the dust of day, the gaslight's flare,
Is set the mighty monument of prayer
In sombre unobtrusiveness alone!

* * * *

No orphan's cry untended enters there,
And Christian hearts make childhood's woes their own."

Bristol Sonnets.

ONE morning, soon after his return from Germany, Mr. Müller received a polite and friendly letter from a gentleman residing in Wilson Street, pointing out that the inhabitants of the adjoining houses were in various ways inconvenienced by the Orphan Houses. The letter was made a subject of prayer, and Mr. Müller came not only to see that the complaint was fair and just, but that the interests of the institution itself would be served by removal to some other locality. There were, for instance, no proper playgrounds; no land for cultivation; the situation was perhaps scarcely bracing enough for the orphans, many of whom were not possessed of strong constitutions; the houses were too confined in times of sickness,

etc. But there were no premises to be had in Bristol which would offer the necessary conditions, and, if there were, the presence of the children might again be found objectionable to the neighbours; so that it seemed the only course was to arise and build.

The increasing number of applications for the admission of orphans pointed to the necessity of erecting a building which would accommodate at least three hundred children—double the number then in residence in Wilson Street. The fact that the large sum of £10,000 or £15,000 would be required did not discourage or dismay Mr. Müller in the slightest degree, though he had not a penny to call his own. Morning by morning, he and his wife joined in supplication that God would give the means, and the more he prayed the more assured he became. It was as though he already saw the new premises actually before him.

Thirty-five days passed, however, without any sign from God; but the text, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing," had been specially impressed upon him, and so he continued in prayerful entreaty. On the thirty-sixth day, the first donation came to hand—it was for the sum of £1,000, the largest donation that had yet been sent in at one time. "When I received it," Mr. Müller tells us, "I was as calm, as quiet, as if I had only received one shilling, for my heart was looking out for answers. Yea, if £5,000 or £10,000 had been given, it would not have surprised me." What a lesson to the Church generally; what a beautiful example of true faith. Mr. Müller had also made the plan of the building a matter of prayer, and three days later there came an unsolicited offer from a London architect, who had heard of the intention to build, to prepare the designs and specifica-

tions, and superintend the erection, without payment. This was the second proof that God would give help.

Although he had spoken to a few friends when conversation led to it, Mr. Müller had issued no circular and had made no public announcement regarding the proposal, in order that the hand of God might be the more manifest. Mr. Müller did not overlook the fact that the enlargement of the field of labour would bring additional responsibilities, for, he argued, if with 130 orphans there has been so much trial of faith, what is to be expected when the number is 300! But he was convinced that God could give all that was needed, and would; and though by the sixty-fifth day nothing more had been received towards the building fund, yet he knew that the Lord would not mock him, for had he not two valuable gifts as an earnest of the rich help to come? The sum of £50, which followed, he took therefore as another precious pledge out of the hand of God, and hardly had he given thanks than half-a-crown, two sixpences, and another £1,000 were received in succession!

HOUSE NO. 1.

The question of a site now presented itself, and finding that there was some suitable land to be had at Ashley Down, Mr. Müller called on the owner, only to find him not at home. He therefore proceeded to his place of business, being informed that he was to be seen there; but again he was out. Mr. Müller now judged that God had some intention in the matter, and resolved not to call at the gentleman's residence later in the day, as he might have done. The following morning, however, Mr. Müller saw him, and the gentleman at once stated that he was prepared for the visit, for the previous night he had been unable to

sleep, and while laying awake God had told him that if Mr. Müller called again he must sell him the land at £120 per acre, instead of £200, the price he had been asking for it! The compact was drawn up and signed within ten minutes, and thus Mr. Müller, through God's gracious leading, secured the seven acres of land for £560 less than he would have done the night before. About a month later, the servant who had in this manner so willingly obeyed his Master's commands, was called home. The site at Ashley Down offered many advantages, not the least of which was that it was in a healthy, bracing spot, and that it was within easy distance of the city.

When the idea of building a new Orphan House was first entertained, there was not the prospect, humanly speaking, of a single shilling towards it; but Mr. Müller saw that it was a case of either pressing forward or abandoning the work altogether, and the latter alternative could not be thought of for a moment, when it was remembered how much good had already been done—orphans sheltered and led to Christ; persons blessed, and even infidels converted, through reading the annual reports; and the Church at large afforded a standing example of a living, active faith. Mr. Müller therefore waited for God to lead him on step by step, and having now been directed to the acquisition of a suitable site, the next thing was to pause for a sufficiency of funds to enable the building to be commenced.

Contributions varying from a farthing and the 3d. sent by "a poor man" to princely gifts of £500, £800, and £2,000, gladdened his heart. Large as the last-mentioned amount was, however, Mr. Müller expected still larger sums, "in order that more and more it might be manifest to the children of God that there is no happier, no easier, and no

better way for the obtaining of pecuniary means, or anything else in connection with the work of God, than to deal directly with the Lord Himself." His joy was so great at receiving this donation of £2,000 that, though he was neither excited nor surprised, he "could only *sit* before God, and admire Him, like David in 2 Samuel vii.; and, at last," he adds, "I cast myself flat down upon my face and burst forth in thanksgiving to God and in surrendering my heart afresh to Him for His blessed service."

There followed other gifts, amongst them another of £2,000 and another of £1,000; and on July 5th, 1847, with £11,062 in hand, the work of building was begun, after the help of God had been sought daily for 607 days. There had arisen some difficulty concerning the land, but Mr. Müller's heart was kept in peace, knowing that "our Heavenly Father never takes any earthly thing from His children, except He means to give them something better instead." The difficulty, however, was merely one "for the trial of his faith and patience," as he believed at the time, and at length it was removed. As the work of building progressed, the funds increased. In all, £15,784 was received, the last donation being one of £2,000 from a gentleman who called and paid the amount over to Mr. Müller entirely in notes, so anxious was he that his liberality should not be known even by his bankers. After the many expenses had been met, and the institution had been placed in the hands of eleven trustees, enrolled in Chancery, there remained a balance in hand of £776, "affording a manifest proof that the Lord can not only supply us with all we need in His service, simply in answer to prayer, but that He can also give us even more than we need."

In June, 1849, the building being complete, the orphans removed from Wilson Street to their healthier and better abode on Ashley Down, and the "New Orphan House," as Mr. Müller named it, had soon its full complement of little inmates. Indeed, though 140 girls, 80 boys, and 80 infants could be received, the applications for admission were so numerous as to necessitate an early review of the situation as to whether further accommodation ought not to be provided. In December, 1850, Mr. Müller was led to a close consideration of the subject, although, as a matter of fact, no great abundance of money was coming in for current necessities. He saw with pain the many distressing cases which he was powerless at the moment to help, while knowing that the constitution of nearly all other orphanages made the admission of a really destitute child very difficult, if not hopeless, owing to the voting system.

HOUSES NOS. 2 AND 3.

But he was bound to ask himself—"Am I not undertaking too much for my bodily strength and my mental powers by thinking about another Orphan House?" "Am I not going beyond the measure of my faith in thinking about enlarging the work so as to double and treble it?" "Is not this a delusion of Satan, an attempt to cast me down altogether from my sphere of usefulness by making me to go beyond my measure?" These were important questions, and the matter was allowed to lie in the inner recesses of his mind, he breathed it not to a soul, that the leading of God might be the more pronounced, that outward influence and outward excitement should not play any part in directing his steps and thoughts. Every aspect of the case passed in quiet, calm review before him, and not until after months of

solemn questioning did he come to the conclusion that it was his duty to "go forward in this service, and to seek to build, to the praise and honour of the living God, another Orphan House, large enough to accommodate 700 orphans." His intention became known in May, 1851. The cost was estimated at £35,000, but the greatness of the sum afforded him a kind of secret joy, "for the greater the difficulty to be overcome, the more it would be seen to the glory of God how much can be done by prayer and faith."

Almost the first gift towards the new effort was the sum of sixpence from one of the orphans, and it is noteworthy that all the early contributions were of modest amount. But, as when twopence and a halfpenny were taken from one of the boxes at the Orphan House, Mr. Müller considered these donations very sweet—an indication that the Lord, in His own time, would give the whole sum requisite. One effect was that the less there came in the more earnestly he prayed, the more he looked out for answers. By some means a false report got abroad that he had in hand some £30,000 wherewith to erect the new building, but though this was calculated to deter persons from giving, Mr. Müller knew that God could incline the hearts of people not to withhold their gifts. What might have proved a sore trial, therefore, did not disturb his mind in the least, but only tended to press home to him still more the need of faith and patience.

In this the day of small gifts, there came an old Bible to hand. It was an English Coverdale of 1535, and had been perfected sheet by sheet by the donor, a former book-collector, who had come to look upon it as "a sad specimen of time, attention, and money misspent and misapplied." This remarkable volume fetched £60. The first large money

gift was one of £500, and with this exception the year 1851 passed away without any great amount being added. But Mr. Müller had come across Heb. vi. 15, "And so after he had patiently endured, he obtained the promise," and his heart was in no wise cast down. Here is just one instance, contained in a letter, of how the fund was helped in a small way, and Mr. Müller cheered: "My dear Brother,—I asked the Lord for help with regard to yourself and your work. The other night a stranger called at my house, and left a parcel, declining to give her name, saying, 'Take charge of this for Mr. George Müller.' The parcel contained £3 14s. 9d., two silver spoons, and two silver thimbles; 4s. were added to pay the expenses. May the Lord prosper you, my brother.—Yours affectionately, * * * *."

In March, 1852, Mr. Müller was encouraged by a gift of £999, and when the accounts for the twelvemonth were closed in the following May the fund stood at £3,530, including a balance of £776 from the former building fund. At that time about 350 orphans, from six months old and upwards, were awaiting admission, so that the necessity for enlarging the work was very real and apparent; and further applications for the acceptance of children were being made almost daily. At the beginning of 1853, Mr. Müller received the generous promise of no less a sum than £8,100, as "the joint donation of several Christians." Of this sum, £6,000 was taken for the Building Fund, £1,500 for the Scriptural Knowledge Institution, and £600 for the current expenses of the orphans. Thus was abundantly realised Mr. Müller's confident anticipation that God had put no limit to the amount of the donations He could and would give him. In 1854, we find 1s. 7d., from two poor factory girls, and the sum of £5,207 arriving on the same day! And in the

opening of 1855 another donation of £5,700 was received, part only of which was set apart for the Building Fund.

It now became advisable to seek a site for the intended Orphan House. Two fields, adjoining the first House, upon which he had had his eye for years, were found not to be available, but this difficulty in no way disconcerted Mr. Müller, who only saw in it the hand of God leading him on to some other decision. And so it was. He saw that in many ways it would serve the purpose better to build two houses instead of one, and to locate them on either side of the House already built. Judging that sufficient money was now in hand to justify the erection of one of the Houses, that on the south side, to accommodate 400 orphan girls, was commenced. There were at the time 715 orphans seeking admission, out of many tens of thousands of destitute orphans in the country. In a note Mr. Müller tells us that at the census in 1851 there were in England and Wales 39 orphan establishments, providing accommodation for only 3,764 children, while in the prisons of England there were about 6,000 young orphans!

While the work of building was in progress, Mr. Müller continued pouring his needs out in prayer before the Heavenly Father, and amongst the donations which accordingly came to hand were two, one for £3,000 and another for £4,000. An offer was also made, unsolicited, to fill in the 300 large windows of the new house with the requisite glass. "It is worthy of note," observes Mr. Müller, "that the glass was not contracted for this time, as in the case of the house already built. This, no doubt, was under the ordering of our Heavenly Father, who knew beforehand that this offer would be made." By the middle of the year 1857, the new house was approaching completion, and when

Mr. Müller one day returned to his home after testing the efficiency of the gas apparatus, with its 150 burners, he found a cheque for £1,000 awaiting him from one who had concluded that it would be "good and profitable to invest a little in the Orphan Houses." Even if that person had desired to have helped to the extent of £1,000, when the enlargement of the work was first decided upon, he could not have done so, for he had not the ability; "but God knew," Mr. Müller writes, "that He would give him the means and make him one of the many helpers to carry out my plans."

At length, on November 12th, 1857, seven years after the undertaking had first entered into his thoughts and prayers, the New Orphan House, No. 2, was opened. The desire of his heart to show to an unbelieving world afresh, by the granting of his petitions, that there is reality in the things of God was now accomplished. But he had yet to apply himself to the task of drawing, by prayer, from the treasury of God's children sufficient to make up the remainder of the cost of building and furnishing House No. 3. It had been deemed advisable not to build this house on the ground intended, the north side of No. 1 House, but to seek to purchase another piece of land. After much difficulty, a site of 11½ acres, only separated from the existing buildings by the road, was secured at a cost of £3,631. This was perhaps a high price to pay, but it was absolutely necessary, in the interests of the proper superintendence of the work, that the various houses should be grouped together. It was also decided to build for the reception of 450 orphans, instead of 300, as at first arranged, and as if in confirmation of this step the sum of £7,000 was shortly afterwards donated, followed a month

afterwards by £1,700. For the 390 windows of the new house the glass was again promised, and in July, 1859, matters were sufficiently advanced for the builders to take possession of the ground. Some handsome donations were received besides those already mentioned; indeed, in May, 1861, Mr. Müller was able to announce that towards the cost of Houses Nos. 2 and 3, the sum of £46,660 had been obtained, so that the amount first prayed for was exceeded by £11,660! House No. 3, however, was not opened until March 12th, 1862, owing to a difficulty experienced by one of the contractors.

It is a remarkable circumstance, and deserves to be specially noted, that when No. 1 House was opened, though the expenses had been more than £15,000, and several hundred pounds remained unspent of the Building Fund, there was above £500 in hand wherewith to begin housekeeping. The same experience, with varying figures, attended the opening of House No. 2, the balance available for housekeeping expenses being £2,292; and again in the case of House No. 3, the balance in hand for the current expenses of the orphans this time being as much as £10,309! These figures, and those which have been mentioned in connection with the Building Fund, have to be set by the side of the fact that the work of the Scriptural Knowledge Institution in other directions had grown at a proportionate rate, and its expenses had run into thousands, all of which had to be sought from the bounteous hand of God by faith and prayer.

CHAPTER VIII.

WITNESSING FURTHER FOR CHRIST.

"Onward—ever onward pressing,
Yet untired as angel's wing;
Believing, doing, blest, and blessing:
Christian life's an earnest thing."

ONWARD!—That was the word. So far indeed was Mr. Müller from desiring to leave this "precious road of trusting" for any other, that he was anxious to be used more than ever by God as the friend of the orphans. Even before House No. 3, that splendid building of 94 apartments to accommodate 450 motherless and fatherless children was complete, Mr. Müller had come to the conclusion to carry the work still further by providing two other establishments, to shelter 850 more orphans. A family of 2,000 children, to be supported by a penniless man in dependence upon God alone! Think of it.

HOUSES NO. 4 AND 5.

The enlargement of the work Mr. Müller anticipated would cost at least £50,000, and increase the current expenses from £20,000 a year to £35,000. "But my hope is in God, and in Him alone," he could say. "I am not a fanatic or enthusiast, but, as all who know me are

well aware, a calm, cool, quiet, calculating business man; and therefore I should be utterly overwhelmed, looking at it naturally. But as the whole of this work was commenced, and ever has been gone on with, in faith, trusting in the living God alone for everything, so it is also regarding this intended enlargement. I look to the Lord alone for helpers, land, means, and everything else needed. I have pondered the difficulties for months, and have looked steadily at every one of them; but faith in God has put every one of them aside."

Applications for the admission of orphans were being made almost daily, sometimes for three or four at once; and Mr. Müller was strongly desirous of further helping the many unable to lay claim to the influence necessary to succeed under the voting system obtaining in other orphan institutions. "Some time since," he writes, "I had an application for some orphans, whose mother, a widow, in attempting to obtain votes for one of her fatherless children, was actually so worn out that one day she came home over-fatigued by canvassing for votes, sat down and died."

But the most powerful reason which operated in favour of the expansion of the orphan colony on the breezy heights of Ashley Down was the evidence it afforded that "the living God is still, as four thousand years ago, the living God." Thousands of sinners had already been converted; multitudes of Christians had been strengthened in faith and holy purpose. The attention of hundreds of thousands had been drawn to the work, and many tens of thousands had come to see it. That was what Mr. Müller desired above all things—that God might be honoured and souls saved.

In sure and certain trust he, therefore, decided to go forward. "Many and great may be his difficulties"—Mr.

Müller's own words, as showing his far-seeing trust and confidence—"thousands and tens of thousands of prayers may have to ascend to God before the full answer is obtained; much exercise of faith and patience may be required; but in the end it will again be seen that His servant, who trusted in Him, has not been confounded." Even in that hour of embarking upon the stupendous undertaking, he could rest upon the prospect of the Master's loving response, "Be it unto thee according to thy faith"; and doubt and anxiety burdened him not. The vista of golden promise already opened up before his eyes.

The first donation towards the new enterprise, received on June 6, 1861, consisted of 5 rupees, 6 annas, 3 senams, 3 Spanish coins, and 3 other silver coins. At the end of six months, £941 had been received, but though the amount was small in comparison with the need, Mr. Müller felt that the good hand of God was only being withheld temporarily for some wise and gracious purpose. A month later, only half-an-hour after a season of special prayer, Mr. Müller found at his house a cheque for £2,000, which the donor sent with "heartfelt thankfulness to God for the privilege of being a fellow-helper in the work of caring for the orphans." That same month, January, 1862, further cheques for £2,000 and £2,500 for various departments of the work were received. Though Mr. Müller naturally welcomed these and other large donations with gratitude and joy, it must not for a moment be imagined that he valued the smaller gifts less—indeed, each donation he regarded as a direct gift from God, an answer to daily believing prayer, and to be prized accordingly. "Every donation," he argued further, "brings me nearer the contemplated enlargement."

Slowly did the donations come in during the first year or so, but the unwavering faith of the man of God, this prince of prayer, upheld him and enabled him to look beyond the clouds and catch a glimpse of the sun which was to break through in all its glory in the appointed time. "I continue in believing prayer," he wrote. "I have not been allowed to have a shadow of doubt as to whether God *can* or *will* give me the means; but day by day, in the full assurance of faith, I renew my requests before God; and generally day by day the amount of the building fund is to a greater or less degree increased. I then give thanks, and ask for more." On October 3rd, 1864, a seasonable gift of £5,000 for the fund was received from a gentleman who did not wish even his place of residence made known; and with above £27,000 in hand, Mr. Müller felt, after again seeking counsel from God, quite happy in taking steps for the purchase of land for the new houses.

"My eyes," he says, "had been for years directed to a beautiful piece of land, only separated by the turnpike road from the ground on which the New Orphan House No. 3 is erected. The land is about 18 acres, with a small house and outhouses built at one end. Hundreds of times had I prayed, within recent years, that God, for Jesus' sake, would count me worthy to be allowed to erect on this ground two more Orphan Houses; and hundreds of times I had with a prayerful eye looked on this land, yea, as it were, bedewed it with my prayers. I might have bought it years ago; but that would have been going before the Lord. I had money enough in hand to have paid for it, but I desired patiently, submissively, to wait God's own time, and for Him to mark it clearly and distinctly that His time was come, and that I took the step according to His will; for whatever I might

apparently accomplish, if the work were mine and not the Lord's I could expect no blessing."

The time for action had now clearly come, but such difficulties were found to stand in the way of acquiring the particular site that the proposal seemed to stagger for a moment under a death-blow. However, prayer and patience, the remedies for all troubles in all seasons, were again pressed into special service, and ere long the difficulties vanished and the land was secured——for the full price demanded? No, for £5,500, or £1,500 less than the owner had originally asked for the property! It may be remarked, in passing, that it was very necessary to obtain this piece of land because of its contiguity to the existing houses.

When the question of building came to be considered, further difficulties had to be faced, not the least of which was that in consequence of the rise in prices and wages in the building trade, the amount necessary for the two houses would be £8,000 over and above what Mr. Müller had calculated upon. More than enough money was in hand to build one house, however, and it was accordingly resolved in May, 1866, to at once proceed with the erection of No. 4. At the end of the same year, Mr. Müller had sufficient money in hand to enable him to sign the contract for No. 5 House, and early in 1867 the work on that was commenced. The contract price for the two buildings was £41,147. As on previous occasions, the glass for the 350 large windows of each house was given without being sought after. Some ten thousand pounds now remained to be raised for furnishing, etc., and in February, 1868, Mr. Müller was able to announce, with praise and thankfulness, that the full amount had been received, after waiting upon God day by day, and generally several times daily, for nearly seven years.

The total sum which had been raised for the two houses was £58,000.

On November 5th, 1868, the New Orphan House No. 4 was opened, and the long-looked-for and the long-prayed-for day when the last house (No. 5) could be thrown open arrived on January 6th, 1870. The immense labour connected with sending out orphans from the other four houses, filling up again the vacancies thus made, and carrying on the other parts of the work had rendered it impracticable to open the last house sooner. But the undertaking at length achieved, "the mighty monument of prayer" raised, there was afforded not merely a Christian home for 2,050 destitute orphan children—great indeed as that was—but a supreme and striking object-lesson in simple, childlike faith, a signal evidence of Christ's power and love, to make men pause, and wonder, and enquire, and—God grant it more and more—believe.

CHAPTER IX.

MAINLY PERSONAL.

I praise Thee while my days go on;
I love Thee while my days go on;
. . . . .
I thank Thee while my days go on.

E. B. Browning.

A MONTH after the opening of the Fifth Orphan House, Mrs. Müller passed to her rest. The entry in Mr. Müller's diary reads: "Feb. 6, 1870.—On Oct. 7, 1830 (therefore 39 years and 4 months since), the Lord gave me my most valuable, lovely, and holy wife. Her value to me and the blessing God made her to be to me is beyond description. This blessing was continued to me till this day, when, in the afternoon, about four o'clock, the Lord took her to Himself."

"Feb. 11th, 1870.—To-day the earthly remains of my precious Mary were laid in the grave. Many thousands of persons showed the deepest sympathy. About 1,200 of the orphans, who were able to walk, followed in the procession; the whole staff of helpers at the Orphan Houses who could be spared, and hundreds of believers of the Church with which she had been in communion. I myself, sustained by the Lord to the utmost, performed the service at the chapel, in the cemetery, etc. Shortly after the funeral I was very

unwell, but as soon as I was sufficiently recovered I preached my late dear wife's funeral sermon."

In this sermon, preached from the text "Thou art good, and doest good" (Ps. cxix, 68), Mr. Müller drew a beautiful picture of the sweet and simple life, made sweeter and lovelier by its wealth of holy service, which he and his wife shared together. Mrs. Müller possessed the education of a lady, combined with a domestic knowledge that eminently served her in her relationship as "the mother of the orphans."

Day after day, Mr. Müller spent twenty minutes or more after dinner in the company of his wife in her room at the Orphan Houses, for, he says, "I knew that it was good for her, that her dear active mind and hands should have rest, and I knew full well that this would not be except her husband was by her side. Moreover, I also needed a little rest after dinner, on account of my weak digestive powers, and therefore I spent these precious moments with my darling wife. There we sat, side by side, her hand in mine, as an habitual thing, having a few words of loving intercourse, or being silent, but most happy in the Lord, and in each other, whether we spoke or were silent. . . . . We had not some happy days every year, nor a month of happiness every year; but we had twelve months of happiness in the year, and thus year after year." What was the mainspring of all this happiness? The two were quite agreed on their plan in life, they had no great differences to bridge over, and every day was hallowed by prayer and consecrated to the service of their Heavenly Master. These quiet seasons of withdrawal apart were a source of great delight and blessing, and constituted—to use Mr. Müller's own words—"the great secret for the continuation not only of conjugal happiness, but of our love to each other."

"Every day I miss her more and more," Mr. Müller exclaimed in the course of his sermon. "Every day I see more and more how great her loss to the orphans. Yet without an effort, my inmost soul habitually joys in the joy of the loved departed one. Her happiness gives joy to me. My dear daughter and self would not have her back were it possible to produce it by the turn of the hand. God Himself has done it; we are satisfied with Him.

Almost immediately after the funeral, a number of the orphans, past and present, requested permission to contribute to a memorial stone to be placed over the grave in Arno's Vale Cemetery. Mr. Müller assented because he thought it was "good for those dear children to have an opportunity to show their love to one who so affectionately and so habitually and perseveringly had laboured for them like a mother." Offerings for the purpose were in a very short time forthcoming to excess, and the stone was placed in position.

Four years before the death of Mrs. Müller, Mr. Henry Craik fell asleep in Jesus. He had been a faithful co-worker in pastoral work in the city with Mr. Müller, and his great intellectual gifts had adorned a singularly beautiful and blameless life. Mr. Müller mentions as a striking proof of his kindness and humility that when, in 1849, Professor Alexander intimated to him, in the name of the University of St. Andrew's, that it was intended to confer on him the degree of Doctor of Divinity, or Doctor of Canon and Civil Law, he courteously declined the honour, but recommended a Christian gentleman, who had laboured much in Biblical literature, for the degree, as it might be of great use to him as an author. The generous suggestion was acted upon, and the gentleman had bestowed upon

him the degree of LL.D. Subsequently the same University again approached Mr. Craik in the matter, and a second time he refused the honour. Mr. Craik was the author of various works, in all of which ripe scholarship and strong devotional feeling were manifest.

In the early days of the Scriptural Knowledge Institution and orphan work, Mr. Craik's name was linked with that of Mr. Müller's in the reports; but as the actual responsibility and direction of the undertaking devolved entirely upon Mr. Müller, it was thought well in 1844 that Mr. Craik's name should henceforth be omitted. In a note explaining the circumstances, Mr. Craik wrote: "It is scarcely needful to add that this alteration does not arise from any kind of disunion or even difference of judgment between us. . . . As the honour of being the instrument in this great and blessed work belongs to Mr. Müller, and in no degree to me, I feel a satisfaction in the omission of my name, lest otherwise I should even appear to glory in 'another man's labour.'"

As this chapter is "mainly personal," it may be well to refer here to some remarkable particulars which Mr. Müller gave in the fifth and sixth parts of his Narrative. These show how the Lord dealt with him in his private affairs from the time when he began to walk the precious path of living by faith at Teignmouth, through all the stages of his career until he saw five Orphan Houses standing on Ashley Down, filled by 2,050 orphans, as the result alone of earnestly waiting upon God, and during a great portion of the time when he was travelling to the "uttermost parts of the earth" to proclaim the Gospel. The details begin with the year 1831, and end with 1885—a period of fifty-four years. The curtain is drawn aside, and we see how

Mr. Müller's income increased year by year, and how the more it grew the more he gave away. Of all that the Lord bestowed upon him, he as freely used a goodly part for His service. Thus, though his income in some years was akin to that of an ambassador, he remained what he had been all along—"a poor man, content to hang upon God for everything; yea, counting it an honour to be allowed so to do."

Here, then, are a few of the figures which Mr. Müller himself furnished of his income during the years under consideration, and the amounts be handed over for the Lord's service or gave away to the poor are also enumerated. In 1831, the first year of his new mode of living, he received £151 in answer to prayer, and of this he bestowed £50 on the Lord's work. The following year, which witnessed his arrival in Bristol, his income reached £195, of which £70 were given away. In 1833, he received £267, and of that sum allotted £110 as the Lord's portion. The next year, his faith brought him £288, and he was thus enabled to give away £10 more than the year before.

In 1835, he obtained, without asking anyone for a single penny, £285, and his religious and philanthropic gifts out of this amounted to £110. For the next ten years—1836 to 1845—his total income was about £3,040, an average of over £300 a year, and grace was given him to hand back to the Lord's work and to the poor the sum of about £1,280. The succeeding decade—1846 to 1855—his income increased to an average of more than £500 a year, being £5,080 for the whole period. Something over half of this sum he gave away—viz., £2,660. In the ten years following—1856 to 1865—the sum representing his income was more than double that recorded for the previous ten-

year period, a fact which may be noted to the praise and goodness of God, who thus so bounteously honoured His servant's faith. The amount received was £10,670—over £1,000 a year—and of this Mr. Müller devoted to Christian work a sum of no less than £8,250. The next ten years (1866 to 1875) again showed a remarkable rise—in fact, his income was once more doubled. The total was £20,500, and the sum given out of this to Christian work and to the poor was £17,580—an average of nearly £1,800 a year. For the last ten years of which we have any record (1876 to 1885), the sum received was nearly £26,000—an average of £2,600 a year—and the amount given away was £22,330!

In the early reports, frequent gifts are announced as having been handed in "With Eccles. ix. 10," and subsequently the phrase, "From a servant of the Lord Jesus who, constrained by the love of Christ, seeks to lay up treasure in Heaven," occurs with even greater frequency in connection with various donations. Later there is the variation, "From two servants of the Lord Jesus," etc. It has been suggested that Mr. Müller's contributions to the work are thus veiled. But however that may be we have his own authority for stating that not infrequently in the early days of the orphan work, "the necessities of the hour or the day had to be met out of that which the Lord was pleased to give me for myself." This was really but in keeping with the principles of the Institution—that prayer could only be expected to prevail when the willingness to give all one's own to the service had been proved. Then Mr. Müller shows clearly in later passages that his private income was often at the service of the work, and in one place he tells us that when he used to inform his wife

he proposed to put £100 or £200, or more or less, to the Orphans or to Missions, he would have not only her hearty approval, but she would rejoice in their being enabled to do so.

"Regarding all the presents which I receive from Christian friends," Mr. Müller wrote, "the reader has to keep before him not only that they come from the greatest variety of places in the United Kingdom, but from many foreign countries, and in most cases from individuals who are personally strangers to me. Moreover, in no instance have I, since October, 1830, when I began thus to live in entire dependence upon the Lord for my temporal necessities, either directly or indirectly, solicited presents, or given the least hint to anyone of my circumstances when I was in need. The reader who is able to keep this fully before him will be able to admire more abundantly the hand of God in supplying me so bountifully year after year."

Not once, but often, the enlarged work called for the exercise of supreme faith. In 1874, the appearance was that the dark days in the early history of the Institution were about to be repeated. The prospect of such a time would have staggered all but a man so rich in faith, so near to God, as Mr. Müller has been shown to be. But with him the coming trial was no cause for wavering, simply a call to lean harder upon his Master. Here are a few extracts from his journal to show the gracious spirit he manifested in his willingness to bear anything for Christ's sake, for the glory and honour of His name in the world.

"July 28th, 1874. For the last three months the income for the various objects of the Institution has been so little, in comparison with the expenses, that within these three

months our balance in hand has decreased about £6,500. Moreover, for several years our expenses have been more than our income. This does not arise from the fact that our income has been decreased, but that our expenses have more and more increased, on account of the enlargement of the operations. Our income from May 26th, 1873, to May, 26th, 1874, was as good as in any previous year, but the balance left was comparatively little. On May 26th, 1871, our balance in hand for the first four objects* was £2,417, and for the support of the orphans £14,726. On May 26th, 1872, the balance for the first four objects was £884, and for the support of the Orphans £10,673. On May 26th, 1873, the balance in hand for the first four objects was £110, and for the support of the Orphans £7,570. On May 26th, 1874, the balance for the first four objects was £167, and for the support of the Orphans £4,057.

"Compare this with the balance for the support of the Orphans, three years before, and it will be seen that we had then about £10,700 more in hand. When, however, yesterday, July 27th, I had the accounts made up for the last two months, I found that there was a balance of £222 for the School, Bible, Missionary, and Tract Fund in hand, but that there were bills to be paid to the amount of about £220, so that we might say we had nothing at all left for these objects, whilst our weekly current expenses, after the rate of last year, are £317. As for the balance of the Orphan Fund, it had still further been reduced since May 26th, 1874, so that, instead of having then £4,057, we had now only £2,869 left, an amount so small that, if the income is not much more than it has been for the last

* School, Bible, Missionary, and Tract Work.

three months, we shall have in six weeks nothing at all left. But how did I feel, the reader may ask, under these circumstances? The answer is, calm and peaceful. It has for months appeared to me as if the Lord meant, by His dealings with us, to bring us back to that state of things in which we were for more than ten years, from August, 1838, to April, 1849, when we had day by day, almost without interruption, to look to Him for our daily supplies, and, for a great part of the time, from meal to meal.

"The difficulties appeared to me indeed very great, as the Institution is now twenty times larger than it was then, and our purchases are to be made in a wholesale way; but, at the same time, I am comforted by the knowledge that God is aware of all this, and that, if this way be for the glory of His name, and for the good of His church and the unconverted world, I am, by His grace, willing to go this way, and to do it to the end of my course. The funds were thus fast expended; but God, our infinitely rich treasurer, remains to us. It is this which gives me peace. Moreover, if it pleases Him, with a work requiring about £44,000 a year, to make me do again at the evening of my life what I did from August, 1838, to April, 1849, I am not only prepared for it, but gladly again I would pass through all these trials of faith, with regard to means, if He only might be glorified, and His church and the world be benefited.

"Often and often this last point has of late passed through my mind, and I have placed myself in the position of having no means at all left, and Two Thousand and One Hundred persons not only daily at the table, but with everything else to be provided for, and all funds gone; 189 Missionaries to be assisted, and nothing whatever left; about

One Hundred Schools, with about Nine Thousand Scholars in them, to be entirely supported, and no means for them in hand; about Four Millions of Tracts and Tens of Thousands of copies of the Holy Scriptures yearly now to be sent out, and all the money expended. Invariably, however, with this probability before me, I have said to myself: 'God, who has raised up this work through me, God who has led me generally year after year to enlarge it, God who has supported this work now for more than forty years, will still help, and will not suffer me to be confounded, because I rely upon Him, I commit the whole work to Him, and He will provide me with what I need, in future also, though I know not whence the means are to come.'"

Thus he wrote in his journal on July 28th, 1874, and this is the manner in which he was helped—

"When I came home last evening (July 27th), I found letters had arrived which contained £193. This morning, July 28th, came in £24 more, so that, when I met this afternoon with several of my helpers for prayer for means and various other matters, we had received, since yesterday afternoon, altogether £217. We thanked God for it, and asked for more. When the meeting for prayer was over, there was handed to me a letter from Scotland, containing £73 17s. 10d., and a paper with 13s. This was the immediate answer to prayer for more means. When I came home in the evening I found £30 had arrived from Reading, and £14 came in besides.

"July 29th. This morning came in about £50 by the first delivery, and an Ottoman bond for £100, anonymously, from Warwickshire, to be sold. On making up the account books for the past week, it was found that the income for the various objects of the Institution, since the evening of

the 22nd, has been £662 5s. 10½d., a proof that we do not wait on the Lord in vain, though even this is not nearly enough to meet the average expenses of one week.—July 30th, 6 p.m. Since last evening at this time, came in altogether £55 2s. 7d.—July 31st, 1 p.m. Since I wrote last evening, the Lord has, in answer to prayer, given altogether £95.—August 1st, 10 a.m. Since yesterday afternoon the Lord has kindly sent in, for the various objects, £233.—August 5th. During the week, since last Wednesday, July 29th, came in altogether £566.—August 6th. £50 came in to-day.

"August 7th. £112 came in to-day.—August 8th. £550 was received to-day. Though the outgoings are so immense just now, £200 or £300 daily, yet the Lord helps day by day, more or less.—August 10th. The income since Saturday afternoon, August 8th, to this afternoon, has been £85.—August 11th. Since yesterday afternoon has come in £15.—August 12th. The income since yesterday afternoon has been £82. The income for this whole week, since August 5th, has been £897 15s 6½d.—August 13th. Since yesterday afternoon we received £65.—August 14th. Income £50.—August 15th. Income £42.—August 17th. Monday. Income since Saturday £50.—August 18th. Income £60.—August 19th. Income £105.—August 20th. Income £117.—August 21st. Income £85.—August 22nd. £18.—August 24th. £62.—August 25th. Income £173.—The Lord be praised for it!—August 26th. Income £650.—August 27th. Income £44. August 28th. Income £103. I have an object in view why I give to the reader these extracts from my journal, and for that purpose request him to read a little more, that he may see to what I refer.

"August 29th. Income £28.—August 31st. Income £102.—September 1st. Income £140.—September 2nd. £200. September 3rd. £333; of this sum came £100 from a clergyman.—September 4th. £100.—September 5th. £90.—September 7th. £250.—September 8th. £170.—September 9th. £180.—September 10th. £90 15s. 10d.—September 11th. £112 7s. 0½d. Sept. 12th. £85 2s. 6½d.—September 14th. £94 17s. 5½d.—September 15th. £67 16s. 2d.—September 16th. Just after having again prayed for the payment of legacies, which have been left, I had a legacy receipt sent for the payment of a legacy of £1,800. The income to-day is £106 2s. 2½d. —September 17th. Income to-day £136 13s. 1d.—September 18th. Income £1,845 7s., including the payment of the legacy for £1,800.—September 19th. £83 19s.—September 21st. £183 5s. 7d.—September 22nd. £16 12s. 10d.—September 23rd. Income to-day £5,365 13s. 6d., of which there was sent in one donation £5,327 7s. 6d. The Lord be praised!" Thus did deliverance come after much faith and waiting upon God.

In 1871, three years before the incidents just related, Mr. Wright, who had been requested to become, in the event of Mr. Müller's death, his successor as director of the Institution, was united in marriage with Mr. Müller's only daughter. This and other circumstances led Mr. Müller also to the decision, come to in the fear of God, to seek another wife, and at the close of the same year (1871) he was married to Miss Susannah Grace Sangar, whom he had known for more than twenty-five years as a consistent Christian. This union was greatly blessed, and marked the opening of a new sphere of work for Mr. Müller—his missionary travels. In the removal of his first wife, Mr. Müller's faith told him it would

work for good; but how, could not be seen. When, therefore, in the determination to spend the evening of his life in preaching in other parts of the world, he had to travel great distances by land and sea, the truth at last dawned upon him. "All at once, after eight years, my eyes were opened," he writes. "In the midst of these toils on the rail, night after night, and day after day, I said to myself, 'My first dear wife could not have borne the fatigue of these long journeys, for she was taken from me in her 73rd year; but my second wife, when I came to this conclusion, was only in her 57th year.'" To have gone unaccompanied would have been out of the question in a man of Mr. Müller's advanced age, and so God, having an appointed work for His servant to do, raised up a suitable partner to bear him companionship on the way.

He was seventy years of age when he started on his missionary journeyings—a time of life when many, having borne the burden and heat of the day as he had done, would have inclined to a period of quiet repose. These labours, with little intermission, lasted up to his eighty-seventh year. A record of them will be found in the next chapter.

CHAPTER X.

MISSIONARY TRAVELS.

Go, labour on; spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?

PUTTING aside the missionary visits to Germany which Mr. Müller undertook when the Orphan Homes were in their infancy, his first tour was taken in the spring and early summer of 1875. It was not a very long one, and embraced only places in England. He has told us how, after having laboured in word and doctrine in Bristol almost exclusively for forty-three years, it was laid upon his heart to go from city to city, and from country to country, in order to benefit, if possible, both the church of God and the world at large by his ministry and experience.

To preach the Gospel in the simplest way possible, that persons might understand how the blessing which sinners receive through faith in Christ is to be obtained; to try to impart to the children of God a knowledge of their standing in Christ; to bring Christians back to the Scriptures, to urge them to try everything by the word of God, and to value that only which will stand this test; to aim at the removal of sectarianism, and to promote brotherly love amongst Christians;

to strengthen *real* faith and trust in the living God; to seek to lead Christians to more real separation from the world; and to strive to lead the church of God to look for the second coming of Christ as her great hope—these were the particular objects he had in view.

The second of Mr. and Mrs. Müller's tours, which covered various towns in England, Scotland, and Ireland, was commenced about five weeks after the conclusion of the first journey, and lasted nearly a year. Mr. Müller addressed many very large assemblies, especially in London, Glasgow, Dublin, and Liverpool, and there is every ground for belief that his ministry was richly blessed to many souls.

Referring to his tours generally, Mr. Müller observed that if it were asked, "What has been the result of all this service?" his reply would be—"The day of the Lord alone will reveal it." "Here on earth," he added, "but little can be known, comparatively, of the fruit of our labours; yet, as far as I have been permitted to see, even here, there is good reason to believe that I have not been directed to *one single* place regarding which there was not manifest proof that the Lord sent me there, on account of the visible blessing which rested on my labours."

The third tour was to the Continent, and commenced in August, 1876, finishing up in June, 1877. France, Switzerland, Germany, and Holland were in turn visited, and everywhere his preaching produced a strong impression. At one place, Glarus, an attempt was made by some young men to disturb the meeting, but the service, nevertheless, is declared by the late Mrs. Müller, who wrote a volume describing the journeys, to have been of a most solemn character.

At Stuttgart, Mr. Müller was accorded an interview with the Queen of Wurtemberg, who sent for him to the palace,

and asked a number of questions about the Orphna work in Bristol; and at Darmstadt he held, by request, a drawing-room meeting at the house of the Court preacher, at which the mother of Prince Louis of Hesse (husband of the late Princess Alice), Princess von Battenberg, and others were present; while at Berlin, Count Bismarck (cousin of Prince Bismarck) travelled a distance of 125 miles on purpose to see and hear Mr. Müller, whose Narrative had been made a means of blessing to his soul.

At Halle, in Franke's Orphan Institution, the prototype of the Homes at Bristol, Mr. Müller gave two addresses; and in the vicinity of Nimeguen, in Holland, he had the pleasure of visiting an Orphanage for 450 children, established in 1863 by a Christian evangelist, in dependence upon God, as the result of reading about the blessing and success which had attended the Ashley Down Homes. "Similarly, very many Orphan Institutions," Mr. Müller observes, "have been begun in various parts of the world, the founders being encouraged through what God has done for us in Bristol. His name be magnified for it."

Canada and the United States were next visited, and this, the fourth tour, began in August, 1877, and ended in July, 1878. Mr Müller was most cordially received, and a great number of meetings were held with marked success, and addresses given to varied assemblies. At Dr. Talmage's Tabernacle in Brooklyn, he was publicly welcomed to the United States by an immense congregation, and afterwards preached for three quarters of an hour "with much help from the Lord."

He accepted numerous invitations during his stay to preach in Episcopal, Methodist, Presbyterian, Independent, Baptist, and other churches, to address large and important

gatherings of ministers, to speak to Sunday schools, to address University and other students, to visit various institutions, to take part in religious conventions, to preach to coloured audiences, and to fulfil many other engagements of a like character. His presence almost everywhere brought together vast audiences; all sects joined in giving him welcome, and not a moment was left to idleness. In one or two places, most of the churches were closed on the Sunday evening of his visit, that all might attend to hear him.

By appointment, Mr. Müller, with Mrs. Müller, visited the White House, Washington, and was cordially received by the President and Mrs. Hayes, the former making some enquiries about the Orphan work, and conversing with the philanthropist for half-an-hour. Mrs. Hayes afterwards showed the visitors over the White House. In the House of Representatives at Columbia, South Carolina, another honour awaited him—Mr. Müller, by particular request, opening the deliberations of the day with prayer.

At several places, Mr. Müller met orphans whom he had benefited, notably at San Francisco, where one who had been living in the States for fifteen years had been used in the conversion of souls. While returning in a stage-waggon from a visit to the Yosemite Valley, a cart approached, and as it drew up on one side of the road to allow the waggon to pass, one of the occupants (a woman) jumped up and eagerly called out, "Is that George Müller?" "It is," was the reply. "Then I *must* shake hands with you, Sir; I have read your 'Life of Trust,' and it has been a great blessing to my soul." The tour ended, as previously stated, in July, 1878, and in the course of it Mr. Müller spoke 308 times in public and travelled 19,274 miles by land and water.

"It is important that I state," observes Mr. Müller, "that my preaching tour in the United States was not set about for the purpose of collecting money for the Institution, nor even to bring it before my hearers, but only that by my experience and knowledge in Divine things I might benefit Christians, and particularly younger believers; and that I might preach the Gospel to those who knew not the Lord. I did not even speak about the Institution, except when especially requested to do so. The statements which have appeared in some public papers that I have obtained large sums for the institution in America, are entirely false; for all the donations handed to me for the Institution would not meet one half of its average expenses for *one single day*, as I did not receive as much as £60!" The rule here indicated, not to say anything about the Institution, unless particularly asked to do so, was adhered to in all Mr. Müller's tours.

A break of a little over eight weeks, spent in Bristol, and Mr. and Mrs. Müller again started off on their missionary travels—this time on another visit to the Continent. At Barcelona, in Spain, Mr. Müller was able to visit ten day-schools supported entirely by the Scriptural Knowledge Institution, and at Madrid five schools dependent upon the same agency. Three meetings which Mr. Müller held at Mentone were attended by Mr. Spurgeon, and while the visit lasted Mr. and Mrs. Müller spent a considerable time in the company of the great Baptist preacher and drove out with him occasionally. The tour, which "was abundantly marked by the goodness of the Lord," began in September, 1878, and ended June, 1879.

In August, 1879—ten weeks after the completion of the last tour—Mr. Müller and his wife set out for the United

States and Canada once more. This was his sixth journey, and lasted until June, 1880, when he returned to Bristol. Though at forty-two different places visited Mr. Müller preached 299 times, he found at the close that 154 written invitations still remained unaccepted; and believing it to be the will of God that he should immediately return to America, he and Mrs. Müller were in September of the same year again speeding across the Atlantic. This, their third visit, which extended to the close of May, 1881, included a stay of over three months in New York, where, and in the surrounding district, Mr. Müller conducted 92 meetings, 38 of which were in German.

"That winter," Mrs. Müller writes, "was the coldest that had been known in New York for thirty years, and the many long drives my beloved husband took at night to Brooklyn and other places, seven, eight, or nine miles from an hotel, when the weather was most severe, were very trying, especially as it was necessary to cross a ferry, where the ice was occasionally so thick that it was with difficulty that a passage could be forced through it by the steamer. Constrained by the love of Christ, however, he persevered in a service that would have been considered, by most persons of his age, an arduous undertaking, but though he *felt* the cold, he was not allowed to suffer from it in the least."

On returning to Bristol, eleven weeks passed, and then, in pursuance of a strong desire to comfort and encourage missionaries labouring in the East, and preach to German settlers, Egypt, Palestine, Asia Minor, Turkey, and Greece were visited. This journey, which lasted from August, 1881, to May, 1882, must have made great demands upon Mr. Müller's physical strength; but it was not apparent, for with

only a very brief rest in England at its completion, he was able to take another European tour—the ninth—travelling in Germany, Austria, Hungary, Bohemia, Russia, and Russian Poland. During this tour, Mr. Müller re-visited his birth-place, Kroppenstaedt, and by special request gave a public account of his life and labours. Two meetings were held, and the inhabitants flocked to hear him in such numbers that the building was crowded to overflowing. At St. Petersburg, where the travellers were the guests of the Princess Lieven, Mr. Müller was somewhat startled by a visit from the police, bearing a summons for him to appear before the authorities on a charge of having held meetings, with translation into Russ, for which no permission had been granted by the Minister of the Interior. He was treated with great courtesy, but from that time the services in question had to be abandoned.

The next tour was to India, commencing with a short visit to Scotland. It lasted from September, 1883, to June, 1884. This long and interesting journey had the effect of deepening intensely Mr. Müller's interest in Missions, and in the labours of missionaries in India, for (remarks Mrs. Müller in her book) coming personally into contact even with a few only of the various false religions that prevail on the earth awakens a far more lively sense of their awful character than merely hearing or reading about them can ever accomplish. Mr. Müller had abundant evidence, too, that his labours in India were blessed in many quarters, so that his tour of 20,475 miles by land and sea was not taken in vain.

The eleventh tour was a short one, extending from August to October, 1884. The places visited were mainly in South Wales. Another home tour was decided upon in the following year, but it was interrupted by the serious indisposition of

Mr. Müller, which, however, was happily overcome by a brief rest in the Isle of Wight. In the previous tour, Mrs. Müller's health had similarly curtailed the arrangements. The thirteenth tour, also in 1885, to the Lake District, Dundee, and Liverpool, only lasted a month.

In November of the same year, another long foreign missionary tour was decided upon, and Australia, China, Japan, and the Straits of Malacca were visited in turn. His efforts to encourage and strengthen the missionaries, especially in China, in their arduous work were not without success and blessing. In Japan he was able to hold a great number of meetings, and the English and Japanese audiences were very large. Sometimes he had as many as 2,500 Japanese to hear him by interpretation. Bristol was reached again in June, 1887—after an absence of over eighteen months, during which 37,280 miles was traversed.

A brief stay at the Orphan Houses, and then, despite his four-score years, Mr. Müller was off on his travels again. This time South Australia, Tasmania, New Zealand, Ceylon, and India were favoured. Upon his labours great blessing rested—"believers were edified, and unconverted persons brought through his ministry to a knowledge of the Lord." Large audiences attended his ministrations, and many special openings for service presented themselves, especially in preaching to natives. The trying climates through which he was called upon repeatedly to pass worked less upon his constitution than, humanly speaking, might have been expected. At Calcutta, however, the heat was so intense that under medical advice he had to leave the place; and on the railway journey to Darjeeling, Mrs. Müller feared that he would die. But he was mercifully preserved, and in a few days regained his ordinary health and strength.

At Jubbulpore he received the entirely unexpected information that his daughter, Mrs. Wright, had been called home, and this led to his return to England sooner than would otherwise have been the case. Mrs. Wright, who was in her 58th year, had for nearly thirty years laboured at the Orphan Houses. To Mr. Müller the news of her death was indeed a heavy blow, but "my heart," he says, "remained in perfect peace because I took this affliction as I had taken former heavy trials, out of the hand of my Heavenly Father, fully realising that He had taken her to Himself and had done therefore to her the very best thing that could happen, and that to me this event would work for my good." Mr. Müller arrived in Bristol in March, 1890.

After four months' labour at the Orphan Homes, Mr. and Mrs. Müller departed for a rest on the Continent, and this developed, all unintentionally, into another missionary tour —the sixteenth. Crowds assembled to hear him wherever he preached, and marked blessing attended his efforts. "My heart," he says, "has been greatly refreshed at seeing almost everywhere in Germany and Switzerland such a desire to hear the truth, notwithstanding the departure of so many persons from it. "The tour ended in May, 1891, and was immediately followed by a continuation tour, extending over a twelvemonth, in Germany, Holland, Austria, and Italy. This was his seventeenth and last tour.

In this important work of his life, Mr. Müller, accompanied by Mrs. Müller, travelled in 42 countries and covered two hundred thousand miles (200,000) by land and water. He preached many thousands of times, generally to vast crowds, and, from an estimate he himself formed, in the seventeen years over which the seventeen tours were spread he addressed more than three million people! The whole

of the heavy expenses of these tours were supplied, as in the case of all his other wants, simply and solely in answer to believing prayer. Not a single human being was told what his special needs were at any particular time, though he often had to pay down at once £100, £150, and even on one occasion £240 for long voyages.

Another point to be noticed is the marvellous manner in which he was sustained in health. "During some of our tours," he says, "we have for many weeks together been exposed to cold from 50 to 56 degrees below freezing point, and at other times to heat from 90 to 110 degrees and upwards, discomforts which must have been experienced in order to know the full force of them. Then on the sea again and again very heavy gales, and even a typhoon, have overtaken us, when the trials thus occasioned were severe. On the land we have had to travel on a stretch not merely for twenty or thirty hours uninterruptedly, but more than once we have been on the railway six days and six nights in succession. Though on the whole we have had excellent accommodation during our long journeys, yet sometimes we have been obliged to put up with the most trying and inferior kind. Twice, though in the best cabins on board large first-class steamships, we have been exceedingly tried by insects; in the United States, in New South Wales, in Ceylon, and in India, the mosquitoes were most grievous; and in two first-class steamships, rats so abounded that they ran over us by night." The endurance of all this, and more, by a man of Mr. Müller's age, was not the least wonderful amongst the many manifestations of the power and presence of God in his life of sanctified usefulness.

Mr. Müller was deeply impressed with the need and value of his missionary labours. "Very godly and advanced

Christians," he remarked, "have told me that they consider my present labours the most important of my whole life." Mr. Müller was particularly anxious that his example might lead aged, experienced, instructed, holy men of God to give themselves to the work of visiting churches, of seeking to arouse churches, and of bringing churches into a more scriptural and spiritual condition; men who could bring the experience of a long life in the service of the Lord to bear upon the assemblies of Christians whom they visited and addressed.

As we have said, Mr. Müller's last great tour came to an end in 1892, and on January 13th, 1895, the devoted wife who had been the constant companion of his missionary travels passed to her rest and reward. "By the grace of God," wrote Mr. Müller after the event, "I am not merely perfectly satisfied with this dispensation, but I kiss the Hand which administered the stroke."

CHAPTER XI.

THE SCRIPTURAL KNOWLEDGE INSTITUTION.

Sow in faith, and thou shalt never
Disappointed be;
Thou shalt come to Heaven's great harvest
Bringing sheaves with thee.
Up then, and "beside all waters"
Sow thy seed with prayer;
Sowing freely, sowing always,
Sowing everywhere. *Lucy A. Bennett.*

WHEN, in 1834, the Scriptural Knowledge Institution for Home and Abroad was quietly and unostentatiously started upon its mission, few could have imagined it would assume the proportions it did. But not so with Mr. Müller. His faith was real, his eye keen to preceive the power of prayer—he knew that if the work were truly of God, though men might be against it or attempt to pass it by, there could be no barrier to its success. He did not pause to measure the pros and cons by the standard of the world, but once assured that God's will was rightly understood, he faltered not, nor wavered, resting in the full conviction that he who had declared "the silver and gold are Mine" had also the hearts of men in His hands.

What though at that little meeting at which the Institution was launched upon its voyage the few present were humble and of little account in the world—what though the earthly source from which means were to be forthcoming to support the undertaking was not apparent! The Lord was the Banker of the Institution. He knew, and all would be well. Slowly, but surely, the little institution grew. Faith and its Heavenly response went hand in hand, and being weighted and borne down by no anxiety as to debt, as many religious agencies are, the trustful founder was able to give himself wholly to prayer for the means and grace to carry on the work.

The first report of the Institution, covering the first fifteen months, stated: "It is now fifteen months since in dependence upon the Lord for the supply of means, we have been enabled to supply poor children with schooling, circulate the Holy Scriptures, and aid Missionary labours. During this time, though the field of labour has been continually enlarged, and though we have, now and then, been brought low in funds, the Lord has never allowed us to be obliged to stop the work. We have been enabled, during this time, to establish three day-schools, and to connect with the Institution two other charity day-schools, which, humanly speaking, otherwise would have been closed for want of means. In addition to this, the expenses connected with a Sunday school and an Adult school have been likewise defrayed, making seven schools altogether. The number of the children that have thus been provided with schooling, in the day-schools only, amounts to 439. The number of copies of the Holy Scriptures which have been circulated is 795 Bibles and 753 New Testaments. We have also sent, in aid of

Missionary labours in Canada, in the East Indies, and on the Continent of Europe, £117 11s. 0d. The whole amount of free-will offerings put into our hands for carrying on this work from March 5th, 1834, to May 19th, 1835, is £363 12s. 0¾d."

That is the first report. Now here is the last (1896-7), and an admirable summary it gives of what has been accomplished since the work was commenced.

SCHOOLS.

"In our various schools we have had from the beginning 121,683 pupils. In all these schools was more or less blessing; but in some of them very great blessing, so that the Christian teachers sometimes had to record the conversion of 50 or 60 pupils in one school during one half-year. Never have been other than truly converted teachers engaged, and constantly the blessing of God has been sought on their labours. Mr. Wright and I seek habitually the blessing of God on the schools, as well as on the other branches of the Institution. Also when we meet with our fellow labourers for prayer, the schools of the Institution are habitually remembered in prayer. On the ground of the information which we received from the school inspectors of the Institution, and from the Christian masters and mistresses of the many schools founded and supported during the past 63 years, and also from the letters received from the pupils, after they have left the schools, we have reason to believe that, when the harvest of this world will be reaped at the last in full, we shall, out of these 121,683 pupils, meet Tens of Thousands in glory.

BIBLE DISTRIBUTION.

"During the past 63 years there have been circulated,

by means of this Institution, in almost all parts of the world, and in many different languages, 281,652 Bibles, 1,448,662 New Testaments, 21,343 copies of the Book of Psalms, and 222,196 other portions of the Holy Scriptures. On this branch of the Institution the Lord's blessing has been asked day by day for sixty-three years; and the Lord has blessed this work most abundantly. In connection with very many Bible Carriages in England, Ireland, Scotland, Spain, Australia, and other countries, where the cheap Testaments are sold to the workers of these carriages at half-price, and Bibles at three-fourths of the price, God has granted most abundant blessing.

"In this way, to the obscure villages has the Word of God been carried and made a blessing to multitudes. This has been specially the case among the Papists in Ireland. When it pleased God to open Spain, in the year 1868, I sought at once with thousands, yea many thousands of copies, of the Holy Scriptures to enter into Spain; and it pleased God most abundantly to bless the simple reading of the Holy Scriptures in Spanish (which they had never seen in their whole life) to multitudes. And this has been going on in Spain ever since, more or less, viz., the Holy Scriptures have been circulated, and the Lord has caused His blessing to rest upon it.

"When Italy was opened for the preaching of the Truth, and the circulation of the Holy Scriptures, it pleased the Lord to grant to me the great privilege to enter immediately into Italy with the Italian Bible and New Testament, in thousands of copies, and they were spread in all directions; and, in answer to our prayers, most abundantly were they blessed. It was not long after this that the Papal State, yea, even Rome itself, was opened for the circulation of

the Holy Scriptures; yea, Rome, into which the Pope and the Popish Priests had not allowed a trunk, or portmanteau, or bag to be introduced without searching every package, to see whether there might be a Bible. Often even the pockets of visitors were searched, so that God's Holy Word might not enter the seat of the Papacy. And these Bibles, New Testaments, and portions of the Holy Scriptures were most abundantly blessed, and God allowed us abundantly to reap, and showed by the answers to prayer that we did not wait on Him in vain. Even recently we sent 2,600 New Testaments in Italian to Rome, and 550 Bibles.

"But the circulation of the Holy Scriptures has not been confined by us to the countries referred to, but in China, in the Straits of Malacca, particularly in Demerara and Essequibo, in Nova Scotia, and in France, we have sought to labour in this way; and in all these various countries it has pleased God most abundantly to answer our prayers and to allow us to see most abundant fruit as the result of our prayers. Our hearts are filled with gratitude when we remember the thousands of precious souls in Spain, Italy, France, Ireland, the Colonies of Australia, China, and in many hundreds of the spiritually dark villages of Great Britain that thus have been benefited. We have also been allowed, within the past sixty-three years, to gladden the hearts of thousands of aged poor persons in supplying them with a copy of the Holy Scriptures printed in large type, as the Bible they possess was two small for their sight

MISSIONARY OPERATIONS.

"During the past sixty-three years the Lord has also allowed us to seek to aid missionary operations in China,

India, the Straits of Malacca, Palestine, Egypt, North Africa, South Africa, Central Africa, Demerara, Essequibo, Berbice, South America, the United States of America, Nova Scotia, Canada, Spain, Italy, France, Germany, Austria, Belgium, Armenia, Ireland, Scotland, Wales, and in all the various spiritually-dark places of England. Several hundred missionaries have been, to a greater or less degree, aided with pecuniary supplies or otherwise.* God has been besought on behalf of these, His servants, day by day, these sixty-three years, and it has pleased Him to allow us to reap and have most abundant answers to our prayers. When we received letters from these beloved servants of Christ, of which we have had very many thousands, we again and again found not only that scores of persons had been converted, but even hundreds.

"This glorious work of winning these souls for our precious Lord Jesus, in connection with this Institution, has been more or less going on during the past sixty-three years, through the labour of these several hundred servants of Christ, and we do not hesitate to state that we have the fullest reason to believe that Tens of Thousands of souls have been brought to the knowledge of our Lord Jesus. I state also that from our own midst, as a church, sixty-three brethren and sisters have gone forth to foreign fields of labour, some of whom have finished their labour on earth; but there are forty-two yet engaged in this precious service. In China, in the East Indies, in the Straits, in British Guiana, in South Africa, in Central Africa, in North Africa, in Nova Scotia, Canada, the United States, in Egypt, in Spain, in Italy, in France, in Germany, in Ireland and

* On this object and on the Mission schools £259,776 17s. 10d. had been expended up to May, 1897.

England, the labours of these missionary brethren have been abundantly blessed.

TRACT DISTRIBUTION.

"There have likewise been circulated in connection with this Institution more than 111 millions (minutely 111,489,067) of Scriptural books, pamphlets, and tracts. Notice, esteemed reader, not tens of thousands, not hundreds of thousands merely, but above a hundred and eleven millions. We adore and praise God for the honour and privilege bestowed on us, thus to scatter the truth in many countries and in many different languages; but the most precious part is that in this way also thousands of precious souls have been blessed. Many hundred godly brethren and sisters in Christ have helped us in this precious service, to spread the truth everywhere; and, in many thousands of letters received, when fresh supplies of tracts or books were asked to be sent, the statements also were made how greatly those tracts and books, which had been sent to them gratuitously, had been owned of God.

SPIRITUAL BLESSING ON THE ORPHAN WORK.

"I come now, lastly, to the Orphan work, which likewise, during the sixty-one years of its existence, has been abundantly blessed. In all, during the thirty-one years, 2,813 orphans left the Institution as believers. In addition to this, we had information by letter or personal intercourse that many hundreds were brought to the knowledge of the Lord after they had left the Institution; and there are 609 orphans in the five houses, regarding whom the matrons, masters and female teachers are united in judgment that they are regenerated. The reader will see by this how abundantly it has pleased the Lord to bless our labours to the

orphans. One or other of the readers may be inclined to say, will these orphans, who now profess to be believers, continue in the ways of God? My reply is, 50 or 60 years ago a number of young orphans professed faith in the Lord Jesus, and, with a few exceptions, they walked in the fear of God 20, 30, 40 years, till the Lord took them to Himself. There is still one of those living who has now walked in the ways of God as a constant believer 58 years.*

MONEY RECEIVED.

"The total amount of money received, by prayer and faith, for the various objects of the Institution since March 5th, 1834, is one million four hundred and twenty-four thousand six hundred and forty-six pounds six shillings and ninepence halfpenny (£1,424,646 6s. 9½d.)!"

That is the last record which Mr. Müller penned of his stewardship, and he was fully assured that the fruit which he had been enabled to see was but little in comparison with what he should behold in the day of Christ's appearing.

* Up to May, 1897, the orphans who had passed through the Institute numbered 9,844.

CHAPTER XII.

THE ORPHAN HOUSES VISITED

Is not Thy grace as mighty now
As when Elijah felt its power?
When glory beamed from Moses' brow,
Or Job endured the trying hour?

WE purpose now to ask the reader to accompany us on a visit to the New Orphan Houses. Though they date back so many years, the appellation "New" is still attached to them, a distinguishing mark bestowed by the founder to avoid the obtrusive association of his name with the work. When No. 1 was erected, he said he had sometimes been pained by hearing people speak of it as "Mr. Müller's Orphan House," thus giving him honour which belonged to God alone. "It is not *my* Orphan House," he added, "not the Orphan House of any party or sect, but it is God's Orphan House."

When one reaches the breezy heights of Ashley Down, an idea is at once obtained of the magnitude of the work from the buildings themselves. Five immense structures—all built on the same plan, innocent of any embellishment, and strict utility written on every stone! Years ago the Houses stood amongst green fields, but the builder has altered all that, and the windows of the Institution now look

out upon ranks of trim villa-residences. Each House has its visiting day, and no exception to prince or peasant is made in the arrangement in this respect. No. 1 (fitted up for the accommodation of 140 girls and 80 boys above eight years of age, and 80 boys under eight) is open to visitors on Wednesday afternoons. No. 2 (200 infant girls and 200 older girls) on Tuesday afternoons. No. 3 (450 older girls) on Thursday afternoons. No. 4 (210 boys of eight years of age and upwards, 203 infant boys, and 37 older girls to do household work) on Friday afternoons. And No. 5 (210 infant and 240 older girls) on Saturday afternoons.

The first party of visitors is shown through the Houses at half-past two o'clock; the second at three; and, should there be occasion, the third and last party at half-past three. It occupies about an hour-and-a-half to see the whole of each House. In the winter, two parties only are conducted through the Houses—at half-past two and three o'clock. No. 1 is usually regarded as the favourite House; not that it differs materially in its arrangements from the other Houses, but that, containing as it does, boys, girls, and infants, it affords a view of the whole Institution in miniature.

The visitor, having obtained admittance at the lodge-gate, passes through the grounds, where, in all probability, some of the orphan boys, transformed for the time into juvenile gardeners, will be found at work. The tracts of land surrounding the Houses are set apart for the cultivation of vegetables, and the admirable order displayed will at once attract the eye. This feature is emphasised when the House to be visited is reached. Cleanliness, neatness, and method are forced upon the attention almost ere the visitor has reached the waiting-room into which he is shown. Not

a thing appears out of place, an untidy corner is an unknown quantity here, and everything gives evidence of the clock-work order and regularity with which the whole work of the institution moves along.

Precisely at the time appointed, one of the numerous helpers appears at the entrance to the waiting-room, and beckons our party to follow her. Through dormitories, some containing as many as seventy beds, we are conducted. Each little bed has its snow-white coverlet, its beautifully clean sheets; and the effect of the whole is striking in the extreme. The condition of the scrubbed floors renders it hard to believe that they are ever trodden upon, and as for the coloured walls, they have a similarly unblemished and wholesome appearance. Whatever may be left undone, it cannot be declared that order, method, and cleanliness are not instilled into the minds of the orphans. At the head of each bed is painted the number which every child is given upon entering the institution. The dormitories, as in the case of every other apartment in the establishment, are large, light, and lofty, but nothing in the way of ornamentation or decoration is permitted. This may appear to some an objection, though it must be remembered that Mr. Müller, in his peculiar position as a steward before God of gifts bestowed for a specific object, would naturally feel hesitation in using the money sent him for mere purposes of taste and eye-gratification, particularly as one of his aims was to afford an example of simplicity and discourage extravagant living among Christians.

The wardrobe rooms are shown to visitors, and here again a lesson is forthcoming in neatness and order. How many persons, we wonder, could show such a tidy wardrobe as this! Each child as a square compartment, numbered,

in which his or her clothes are kept. Six orphans are told off in each section at a time to take charge of the wardrobe, and when their term of service is expired their place is filled by six others. The boys have each three suits of clothes, and the girls, who make and mend all their own apparel, have five dresses each. The girls wear blue print frocks and white pinafores in the summer, and a lilac pattern dress on Sundays. In the winter a brown merino dress is substituted. For out-door wear they have shawls in the summer, and in the winter green plaid cloaks and straw bonnets. The boys wear blue cloth jackets, corduroy trousers, and cloth caps. Each child has three pairs of shoes.

Perhaps one of the most interesting sights is the Nursery where the baby orphans are tended and cared for. It is most affecting to see these tiny mites, some of them looking so frail, playing with their books and toys. How sad to think that sorrow has so soon forced its way into their little lives! But loving influences here encompass them, and grief having no lasting power yet over their baby hearts, all is well. Sometimes orphans (who must have lost both parents) are received when only a few months old, and remain in the institution for fifteen, sixteen, or even seventeen years! The average term of residence, however, is about ten years. No recommendation to secure admittance is required—to have lost both parents and to be in need is amply sufficient passport, provided simply that there is the requisite vacancy. Not only are some of the children received when very young, but frequently three, or even four or five, of the same family are admitted, the desire being to keep them united in order that family ties may not be severed, but rather strengthened, by the institution.

It follows that many of the children, unless they have

lost their parents by casualty, are not endowed with very robust constitutions. In fact, a considerable proportion of the parents succumb to consumption, that most insidious of complaints. But under the healthful influences of the life at Ashley Down—the fresh air, the wholesome food, and the regular routine—it is surprising how the orphans in most cases physically improve. As Mr. Müller himself said, "The low death-rate at the Orphan Houses year after year is in itself a proof how the children are cared for physically." Indeed, this may be regarded as amongst the remarkable features of the institution.

Perhaps it will be well to give an epitome of the daily life at the homes. "The children rise at six o'clock; washing and dressing are completed by seven o'clock, the elder children assisting the younger ones in these operations. Then the girls are employed in knitting, and the boys in reading, until eight o'clock, which is breakfast time. After breakfast, at half-past eight, there is a morning service, which concludes at nine. Then most of the children go into the school-room for the regular lessons of the day, while some of the elder ones are employed for a time in making the beds, etc.; and these go into school about half-past nine. Lessons are over for the morning at half-past twelve, when they all resort to the playground, until the bell calls them to dinner at one o'clock. School resumes again at two, until four, and then comes play again until half-past five, when they are called together for the usual evening service, followed by tea, at six o'clock. The rest of the day is occupied with some useful work; the girls at their needle, or the boys in the garden, until eight o'clock, when the younger children go off to bed, followed by the elder ones at nine. When the weather permits, the children are taken

out by their teachers for walks in the neighbourhood, and a long line of them may occasionally be seen passing through the streets of the city, not a little delighted to be for a while in the 'loud stunning tide' and to see the pretty things displayed in the shops."

The provision for Breakfast is oatmeal porridge; and for Tea, bread and butter, with milk and water. Dinner varies as follows: Monday, meat and potatoes; Tuesday, soup with meat in it; Wednesday, meat and potatoes; Thursday, soup with meat; Friday, rice and treacle; Saturday, meat and potatoes; and on Sunday they always have rice with treacle, in order that as few as possible may be kept from attending public worship. When the weather is fine, a detachment of the elder children attend in the morning one of the chapels which was associated with Mr. Müller's pastoral work. Services are held in the different Houses for those who remain at home, conducted by approved Christian men connected with various evangelical denominations. Similar services are also held in the evening, when the "house girls" (*i.e.*, elder girls, entirely engaged in domestic work), whose duties keep them at home in the morning, attend service at chapel.

Being now fairly well acquainted with the life of the Homes, we will follow our guide and the other visitors into one of the schoolrooms. At our entrance the children all rise, and no time is lost by the teacher in giving us a sample of their capabilities in singing and drill. The manual exercises are gone through admirably, and the marching songs reveal a precision that would do credit to a regiment of soldiers. In the Infant Schoolroom we are treated to a series of pretty little recitations and songs from a gallery full of tiny tots, whose happy faces and loving glances

towards their teacher speak volumes for the manner in which they are looked after. They sing so merrily about "Baby-land" and their "little dollies," and recite so readily, that it is impossible not to feel regret when the word is given to rise and depart.

We are taken to see the playrooms, with compartments packed full of toys of all kinds—oh, so neatly, to tidily: not a thing out of place. We visit the play-grounds, the washing-rooms, the store-rooms; pass through the plain, but sweet and wholesome, dining-room; look in at the well-equipped laundry; glance at the matrons' and teachers' rooms; and take a peep at several parties of girls engaged in needlework. The girls are trained for service, though not a few of them rise to higher positions by reason of the thorough education they are given. They are instructed in "the three R's," grammar, geography, English history, a little of universal history, and all kinds of useful needlework and household work. "In a word," Mr. Müller used to say, "we aim at this: that if any of them do not turn out well, temporally or spiritually, and do not become useful members of society, it shall not at least be *our* fault." The boys are generally apprenticed to a useful trade of their own choice, having received a similar education to the girls. They are taught to knit their stockings, make their beds, work in the garden, etc.

The age at which the orphans leave the institution is not definitely fixed, the individual welfare of each being taken into account, but the girls generally leave at 17, and the boys at 14 or 15. Many hundreds of the boys trained in the institution have acquired businesses of their own, or become managers of businesses; some have risen to the position of partners in large commercial houses, others have

become clerks in offices, or teachers, and very many have engaged in preaching the Gospel publicly, or have become missionaries. Indeed, the first orphan received into No 1 House became a clergyman of the Church of England.

The spiritual welfare of the orphans is naturally a matter of earnest study, and from time to time great waves of blessing have passed over the establishment. A case in point may be quoted. In February, 1887, the School Inspector (Mr. Horne) sent the following particulars of an awakening amongst the boys to Mr Müller, who was away. "On January 15th, two boys came to one of the masters of No. 4," he says, "and asked if they might have a prayer meeting. This request was granted. Several others met the same day, and on the next day (Sunday), the master on duty, seeing this desire for united prayer thus showing itself, told the boys that he would not take them in class in the afternoon as usual, but that they might meet for prayer. About 150 thus met of their own accord for two hours. It is a frequent thing now for many, sometimes more than 100, to meet for prayer, after their evening meal, till school-time at 7. The work is mainly amongst the elder and more intelligent boys. One master says they do their work better, their manners are softened, and they do not sulk, as they did before.

"There has been a disposition to talk more, when at work; and, on enquiry, it has been found that the conversation was respecting some boy's character or condition, or whether this or that was right or wrong. Sometimes a few boys have banded together and prayed for particular companions, making lists of such. They wished to meet by themselves for prayer, and others, who met in the usual way, had a separate meeting. Some boys, concerned about their

EVANGELICAL
SCHOOL OF THEOLOGY

souls, have come to the master and asked for help and instruction. Two came and said, 'Please, Sir, to make us Christians.' Another said, 'My father, on his death-bed, made me promise to meet him in heaven, and I am not ready.' Last Sunday, all the boys above 14 years, and who will be 14 this year, were had by themselves and spoken to. There were about 55, and of those from 35 to 40 professed faith in Christ; and there is nothing in their conduct to contradict their profession. Several boys have, of course, attended the meetings from curiosity only, and prayers were offered by the boys especially for such. A very marked feature in many boys is an earnest concern for the salvation of others. The whole tone of the school is changed." Several such workings of the Holy Spirit have at various times been manifested, and altogether, out of the thousands of orphans received from the commencement, a large proportion have given their hearts to Christ while under the roof of the institution.

It must not be thought that the children never cause anxiety—anyone having the control of numbers of children will know differently. Often it has been absolutely necessary to expel inmates after all other means have failed to effect a reform in their conduct; but Mr. Müller, in following them with his prayers, was never without hope that the instruction received in the institution would at length bear fruit.

The numerous letters Mr. Müller used to receive from orphans who had quitted the institution, accompanied often by gifts of money, sometimes of considerable amount, were a pleasing feature. In nearly all there was evidence of a deep-seated desire to lead the Christian life, and the manner in which the writers referred to the days spent in the "dear

old home" on Ashley Down showed that when they tendered their thanks to Mr. Müller for all his kindly treatment, the compliment was no idle one. The letters which the orphans, past and present, were wont to address to their benefactor on his birthday each year (September 27th) were another gratifying feature. Those from the orphans in residence were usually accompanied by a little money gift, a testimony of gratitude and affection which Mr. Müller greatly valued.

It will be apparent to everyone that the difficulties and the trials of faith in such a gigantic cause would by no means be confined to money. For qualified helpers for the work; for suitable masters and mistresses for the orphans quitting the establishment; for wisdom in dealing with obstreperous children—for these and many other important matters prayer would often have to be exercised. Sometimes a long drought would greatly diminish the water supply; sometimes the hot-water apparatus would occasion serious trouble; sometimes violent gales would do serious damage to the Houses; and occasionally much sickness would be rife among the children. But in every trouble and trial, Mr. Müller's remedy lay always in earnest, trustful prayer.

He has left behind him a picture of some of the responsibilities (from the financial standpoint) which devolved upon him in connection with the orphans, and though it may partly carry us over the ground again, we cannot do better than recall it as we bring our visit to Ashley Down to a close. "The reader will kindly place himself in our position, with nearly two thousand persons day by day sitting down to their meals. The expense of this alone, as every one can suppose, is great. But the orphans are not only to be fed,

but clothed; their clothes are to be washed and repaired. This costs many hundred pounds in one year. The one single article of shoes and boots alone, think of it, as we require about six thousand pairs! Both the supplies of new and repairs; how many hundred pounds it takes! Hundreds of fresh orphans are received year by year, and the new comers are to be fitted out; hundreds of boys and girls go out as apprentices, servants, or pupil teachers, and they are to be provided with an outfit at the expense of the institution. The considerable number of boys who are sent out as apprentices, year by year, have every one of them a premium of £13 paid for them to their masters, which is about equal to another year's support.

"Then come the heavy expenses connected with keeping in repair these five large Houses, in which there are more than 1,700 large windows and 500 rooms! This is only mentioned to give the reader, who has not seen the Houses, an idea of their magnitude. It may, therefore, easily be supposed how much the mere painting, whitewashing, colouring, repairs, etc., must cost year by year. Then consider the many thousands of articles of table linen, bed linen, towels, etc.; all has to be kept up. The thousands of articles of furniture in these 500 rooms have to be kept in repair, or to be replaced by new articles, which continually become more or less needful. The children are ill, or one or the other dies; all the extra expenses are to be met. The orphans leave as apprentices, or as domestic servants, or pupil teachers; the travelling expenses are to be paid. Further, remember the large staff of overseers of one kind or another, such as school inspectors, matrons, masters, female teachers, medical officers, assistants helping the directors, etc.; all their salaries are to be obtained from the Lord.

"All the nurses in the infirmary in each of the five Houses, the nurses of the little infants, the laundresses and other servants (though the last are but few, as the orphans do the work); all this costs very much, and for all this we look to the Lord. There are also heavy taxes to be paid, and there are, over and above, year by year, heavy extra expenses not here referred to, occasioned by extraordinary circumstances, for all of which we look to the Lord. May this suffice to give to the reader a faint idea as to our position with regard to the Orphan Work alone, and he will readily see that it not only requires the purse of a nobleman, but that at least nine out of ten of our nobility would be unable to meet these expenses year by year, and that only a very few of the most wealthy could do so; but we have nothing of their wealth, and yet we are able, with as much ease, if not greater ease, than very rich noblemen, to accomplish this, by looking to the infinitely rich One for everything."

All accomplished by prayer and faith alone! Yea, even the very buildings themselves Mr. Müller committed to the Lord for protection from fire—no insurance was ever effected upon them, though they cost £115,000. And every year, with joy and thanksgiving, the statement went forth that the Lord had shielded from harm.

CHAPTER XIII.

HOW THE WORK IS HELPED.

Say not, my soul from whence
Can God relieve my care?
Remember that Omnipotence
Has servants everywhere.

God's help is always sure,
His methods seldom guessed;
Delay will make our pleasure pure,
Surprise will give it zest.

His wisdom is sublime,
His heart profoundly kind;
God never is before His time,
And never is behind.

"OUR funds are deposited in a bank which cannot break," once remarked the matron of one of the Orphan Houses to a visitor who commented on the amount of money required to carry on such a great undertaking. That was a terse and true statement of the case, for though at times a shadow may have seemed to rest upon the work and appearances were as if the bottom of the treasury had been reached, in the end the hand of God invariably intervened, and all was well.

"See how seasonably the Lord sends the help," Mr. Müller exclaimed. "As our need is, so He remembers us.

It is not now and then that He is mindful of us, but continually. As surely as we stand in need of anything, He sends it—be it money, provisions, clothes, or anything else. We may be allowed to be poor, yea, very poor; we may have to pray again and again to our Father before the answer comes; we may be reduced so as to have from meal to meal to wait upon Him; yea, according to all outward appearance the Lord may seem to have forgotten us—but, amidst it all, as surely as we really need anything, in His own time and way does He send help. Perhaps you may say: 'But how would you do in case there were a meal time to come and you had no provisions for the children, or they really wanted clothes, and you had no money to procure them?' Our answer is, such a thing is impossible so long as the Lord shall give us grace to trust in Him (for 'whosoever believeth on Him shall not be ashamed') and so long as He shall enable us to carry on the work in uprightness of heart. But should we be ever so left to ourselves as to forsake the Lord and trust in an arm of flesh, or should we regard iniquity in our heart—*i.e.*, wilfully and habitually do anything either in connection with the work or otherwise which is against the will of God—then we may pray and utter many words before Him, but He will not hear us, as it is written, 'If I regard iniquity in my heart, the Lord will not hear me' (Ps. lxvi. 18)."

The manner in which the Institution has been helped in the long period of its existence really reads like a romance. From all quarters of the globe; from men in every grade of life; from the most unlikely persons, and most frequently from donors unknown even by name to Mr. Müller, supplies have come, ranging from £12,000 in one gift down to a farthing! When old helpers passed away, or mayhap grew

cold in the service, or had their donations directed into other channels, or found their means did not admit of giving as before, fresh friends were upraised in a remarkable way. Times might be bad, panic might be abroad, but the stream of gifts failed not—yea, rather became stronger. It was as though, as a donor once remarked, the Institution lay hidden under the shadow of the Almighty from the stress of the age. "Were we to lean upon man," explained Mr. Müller, "we should surely be confounded; but, in leaning upon the Living God alone, we are beyond disappointment and beyond being forsaken because of death, or want of means, or want of love, or because of the claims of other work."

Mr. Müller pictured the Lord as morning by morning inspecting the stores of the Institution, that He might send what help was needed. "Greater and more manifest nearness of the Lord's presence," he remarked, "I have never had than when after breakfast there were no means for dinner, and then the Lord provided the dinner; or when, after dinner, there were no means for tea, and yet the Lord provided the tea—and all this without one single human being having been informed about our need."

"All comes from the Lord," Mr. Müller writes in another place, "without my ever either directly or indirectly asking any one for anything; nay, by God's help, I would rather go through the greatest difficulties, hardships, and self-denial than ask anyone but the living God; yea, I would rather give up the work entirely than ask either directly or indirectly any human being for anything, in order that the testimony be not hindered that to trust in the Living God is enough." Not that Mr. Müller considered it unscriptural, far less sinful, to apply to Christian persons for help for God's work, but that he desired to testify to the power of

prayer and faith, to "show how much even in the nineteenth century could thus be accomplished."

Fluctuations of income did not take Mr. Müller by surprise, for he expected them as a test of faith. In the early days of the work the trials were many, but by no means did they cease when the Institution became larger, as many suppose. The only difference was that in the early days the trustful spirit was exercised by small matters, and in later years great things lay in the path of faith. With, for example, the outgoings £632 in a single day, and the incomings but £3 15s.; or, to quote another instance, £151 expenditure on a certain day and only 12s. 6d. coming to hand, the Institution was, as Mr. Müller observed, certainly like the burning bush in the wilderness according to outward appearances. But it was not consumed.

Just one instance of the trials of later years. Under date March 6th, 1897, Mr. Müller writes: "To-day we have begun the 64th year of the Institution, and our trial of faith is as great or greater than it was during the eleven years from 1838 to 1849. Five deliveries of letters have brought us to-day £9, viz., just the tenth part of the daily average expenses, which are £90! We continue, with unshaken confidence, to look to the Lord. His time to help us more abundantly is not yet come; but it will come. With every delivery of letters, I look for an answer to prayer. There came in by the sixth, the last delivery, 7s. 6d.; so that the whole day's income was £9 7s. 6d." Imagine it! The largest orphan institution in the world, with expenses amounting often to over £1,000 a week, and an income this day of only £9! Truly did Mr. Müller have the power of a Christian giant to enable him to abide in peace at such a time. But he triumphed not once, but always; and this

was his sole and simple method—"to cling to the Lord, go on praying ten or more times a day for help, and confidently expect it."

If it were argued that the Reports made the work known and brought all the help needed, Mr. Müller was able to point to the fact that the sending out of hundreds of Reports of donors frequently had no effect whatever on the state of the funds. "It is God, and God alone, who helps us; and not the Reports," Mr. Müller was wont to exclaim. To have leaned upon these would have been to have trusted a broken reed, and Mr. Müller had only to point to the general effect which Reports have upon other Institutions to show that no great work could be maintained by its Annual Reports alone.

It is remarkable to observe that not only were forty-nine out of every fifty donors personally unknown to Mr. Müller, but even many givers of large sums, running into thousands of pounds. Often handsome legacies came from persons who had never given the slightest hint in their lifetime that they had a knowledge of the existence of the work. In the early days of the Institution it sometimes happened that Mr. Müller's door-bell would ring, and, upon answering it, in place of a visitor would be found some gift in kind. For instance, a kitchen fender and a dish were thus found at the door on one occasion; and on another day a gentleman passed the Girls' Orphan House and, the door being open, rolled a half-crown into the building. A pair of silver-mounted horns were left at Mr. Müller's house anonymously on another occasion, and not many days afterwards, when he took his hat from the rail, he found in one of his gloves a £5 note—a remarkable answer to prayer, as he had only just risen from his knees after having earnestly asked for

supplies. Not only articles for sale, but monetary gifts were often handed in at the door anonymously, or dropped into the letter-box without any name.

Of the many remarkable gifts in kind, it is impossible to speak in detail. One gentleman sends his valuable library for disposal; another donor forwards three autographs of William IV., one of Sir Robert Peel, and two of Lord Melbourne for sale; another transmits, to be disposed of, a silver medal awarded him for being engaged in the taking of Java; while a writer sends four original hymns to be published for the benefit of the orphans, and a lady pays the expenses connected with printing them. A one-horse car arrives for sale; so does a cage with eight canaries. Two living oxen are sent to be killed for the orphans, and vegetables by the cartload occasionally come to hand unsought after. In one year (1897) we find amongst the gifts received 7,203 quarterns of bread in 296 different donations; 5,222 buns; 306 cakes; 44,699 apples; 4,238 pears; 40 sacks of potatoes; 20 boxes of soap; a sack of peas; 9 tons and 2 cwt. of coal; 26 haunches of venison; 112 rabbits; 312 pheasants; 1 hare; 8 geese; 8 very large cheeses; 5 bags of oatmeal; 8 sacks of flour; 16 codfish; 60 pairs of kippers; 30lbs. of tea; 44lbs. of honey; 169 eggs; 1 barrel of chocolate powder; 95lbs. of figs; 134 bags of sweets; 26 cases and boxes of oranges; 16 half boxes of valencias; 80 quarter cases of valencias; 5 boxes of dates; 25 boxes of bonbons; 2 boxes of currants and 6 half cases of currants; 5 large casks of vinegar; and 4,013lbs. of meat. Concerning the many gifts of jewellery, clothes, etc., sent for sale on behalf of the orphans, we have only room to remark that since the Institution was founded some thousands of pounds have been realised in this way.

Many and varied indeed are the means taken to aid the Institution. Some donors devote to the work the profits derived from fields, small pieces of land, fowls, cows, pigs, sheep, fruit trees of all kinds, vegetable and flower gardens, bees, turf, grape-vines, ferns, and many other things. One pound is sent as a percentage on wages received; a similar amount comes as a fee earned on Sunday by an Irish country physician;* £3 are instead of insuring the dead stock on the farm; £23, the result of the united work of a father, mother, their three children, and servant during one year; £4 13s., profits of a small stone quarry; 3s., the first week's wages of a lad twelve years of age; £10, saved by "walking to church and in the ordinary dress"; 15s. 10d., from an hotel proprietor, being a penny per night for each visitor occupying a bed during the quarter; £2 16s.,

A TENTH OF RENT RECEIVED,

"as promised to God"; £1 11s., being a halfpenny on each retail cash transaction; 7s. 6d., Bank Holiday takings in a small shop; £4 16s., from a commercial traveller, saved by travelling third-class; 10s. 6d., the first money order drawn at a money order office newly opened; £2, from one about to be married, in token of mercies vouchsafed to him in his single life; £1, from a labourer recently converted; £3 1s, for 122 rooms papered, being 6d. per room; 6s. 1d., being money formerly used towards the support of a trade club, given up by the donor for the Lord's sake; £5, enclosed in a letter which was given by a lady and gentleman in the street to a little boy to deliver to Mr. Müller; 15s., the savings of two children; £5, part of a

*The names of the donors do not appear in the Annual Reports: only their initials or *nom de plume*.

sum of money lost, but found again; £1, sent from a death-bed; 2s. 6d., the proceeds of a forfeit-box at a young ladies' school; twelve dollars, from negro brethren in Demerara; £5

FROM A MINER;

£10, sent anonymously, with the words on a slip of paper, "It is the Lord's doing. Seek not to know my name"; £100, from one who had lost about half of his property, as "a thank-offering to God for having left him so much as He has"; £1 from a poor gardener; 5s., anonymously, with the words, "A sip of milk and a crust of bread for a poor orphan"; £5, the proceeds of a strip of land sold to a railway company; £34, from one who has been led to see "the unscripturalness of life insurance"; 1s. 7¾d., a legacy from a little boy; 8s. 5d., from twenty poor orphans belonging to another institution; 1s., saved through walking a short distance instead of riding"; 3s., "the first fruits of increase of wages"; 13s. 6d.,

FROM A LONDON POSTMAN;

12s., by sale of a small cask of pickles; £1, from "an aged person in a Bristol almshouse"; 10s., received for overtime; £5 17s., the proceeds of the sale of a tree; £50, with a request not to notice the postmark; £50, given Mr. Müller at the railway station by a gentleman residing at a distance; £12 12s., contributed by a vicar, an archdeacon, and one of the Queen's chaplains; £3 5s., from a donor who began by setting apart from his earnings ¾d. a day for the orphans; £2, from Hampton Court Palace; £10, the first cheque drawn in the New Year; 1s., sent by a little boy, who had received it as a reward for picking up a ring; two sovereigns and a half-crown, anonymously from "two servants and

a little girl"; 1s. 7d., from two poor factory girls; £1,

FROM A LADY OF TITLE;

£12, being a dividend on shares in gas-works; £13 15s., from a brother who labours among the poor, in dependence upon God for temporal supplies; a little gold dust, from a dying believer; 3s. 7½d., received back on paying an account; £8, the proceeds of "a sale for the orphans, which we held on our sister's wedding-day"; 12s., from a shepherd in Australia who had read Mr. Müller's life whilst tending his flock; 10s., from a young lady, proceeds of the sale of a doll; £2, from the master of a vessel on sailing for Bombay; £5, from a day-labourer; £1, "the produce of consecrated earrings"; £10, from a physician, who returns to the Lord the half of all he can save; £210, from a shipowner

INSTEAD OF INSURING HIS VESSELS;

14s. 6d., being one penny on every article sold; £500, which had been left as a legacy to a poor missionary labouring among the heathen; 10s., instead of entering four children in a burial club; 1s., sent by a dying orphan (formerly in the establishment), to whom it had been given to buy wine; 1s., the only money left by a poor widow (who died suddenly in London) and found in her possession addressed to Mr. Müller after her death; £100, the "first dividend from a bank which stopped payment some time since"; £1, from a soldier, a private in India; £20, saved by giving up smoking, this being the amount the donor would otherwise have spent for cigars in a twelvemonth; £7, from a baronet, instead of insuring against hail-storms; £10, "a widow's remembrance of her husband"; £5,

INSTEAD OF GOING A WEDDING TRIP;

£53, "the Lord's share in the profits of my business";

£10 from a physician, the price obtained for a plant-house, which a change of heart had induced him to dispose of—"an idol cast down by God's mighty power"; £3, from a fisherman, a portion of the proceeds of one night's herring catch; £3, which was to have been paid for a game license, "but think this way of spending it is more pleasing to the Master"; £1, from a mother and daughter, "who have put by a farthing, halfpenny, and penny from each article of their own make that they sold during the year"; £2, being one penny in the shilling on the sale of butter and eggs, and five shillings "for each calf that we bred"; 10s., saved by a poor woman at the rate of

TWOPENCE PER WEEK;

£51, "in acknowledgment of God's mercies, having had great losses in business and feeling truly thankful that I am in a position to bear them, and still to carry on my business as usual"; 18 francs 57 cents, from a tinker in Belgium, who has a box for the orphans in his very small shop; £3 8s., "the first fruits of a slate quarry"; £5, from "God-fearing soldiers in Peshawur, India"; £5, "in thankful acknowledgment of release from the office of Mayor of this borough"; £6, from a builder, being £1 for every house sold during the year; £9, "amount of first day's takings, after having my shop enlarged"; £100, from a military officer of high rank; £10 3s., from a commercial traveller, being one penny on every chest of tea sold by him; 19s., from a butcher, being one penny for "every sheep he has had in his shop since he last sent"; £1 6s., "three months'

TOBACCO AND BEER MONEY";

£2,000, "the produce of the sale of some property, which has given me much trouble of mind," and has been "rather

a curse than a blessing"; 13s., being "one penny of every shilling of my weekly earnings"; £75, from a Christian nobleman; £2 11s., being 3s. in the £1 on wages earned as a waiter; 1,000 Thalers from a young journeyman watchmaker in Germany; £3, money earned by an old man, past other work, in making beehives; £5, "a little offering from a daily governess"; £2, from a soldier's wife in British Kaffraria; £101, representing the ready money sales in the donor's shop on January 1st; £1 14s., from two children

INSTEAD OF USING SUGAR

for a twelvemonth; £1,456, the entire effects left by an Indian military field officer; £38, from a distance of 400 miles, "the result of six weeks' prayer for the orphans" by a poor Christian worker; £50, the amount paid by publishers for the copyright of a memoir; 6s. 6d., from some poor Christians in Belgium; £4 3s. 4d., being 1,000 pence for 1,000 orphans; £10, from a poor artist, being half the proceeds of the sale of a picture in response to prayer; £85, from a Dutch baroness; £1, from a captain, with these lines: "June 30, 1859. Lat. 23.52 N., Long. 36.9 W.—H.M.S. Calcutta. May every blessing attend your charity and yourself"; £3 14s., from the inmates of a Liverpool Penitentiary, and 8s. 9d., from the Matrons, money "saved by abstaining for one month from the use of butter, in order to send the allowance to the orphans"; 3s.,

"SAVED IN FARTHINGS

during the past year"; £2, from a commercial traveller "instead of insuring against railway accidents"; £3 5s., "being the estimated amount saved in nine months by abstaining from the use of wine"; £1, from a poor curate; £10, from His Highness Prince ——; guinea and half,

saved by refraining from going to a grand dinner (this was enough to provide a dinner for more than 100 orphans); 19s. 9d., from the son of a baronet, "who had earned the money on purpose to give to the Orphanage by giving up his butter and eggs for six weeks, also

BY CATCHING MICE AND RATS,

and getting good marks for his lessons"; £20, the first month's pay of the master of a new ship; £10, from a physician, proceeds of the sale of ferns reared for the benefit of the orphans; £5, "from the sale of the golden pot of manna"; half-sovereign, from the widow of an officer who fell in the Crimean war, this half-sovereign having been found in his purse; 6s., anonymously in stamps from a poor errand boy at Weston-super-Mare; £100, anonymously from India, "in humble acknowledgment of special mercies vouchsafed by Almighty God to the donor, five other officers, several servants and camp followers at Mhotoor in Central India"; £1, being an acknowledgment of the hand of the Lord even in reverses"; £300, anonymously from a stranger, who herself has charge of orphans; 5s., from a Christian widow, "first money received in the Almshouses"; £1 4s., "from a poor dressmaker, the first earnings of a sewing machine with which she had been presented"; 2s. 6d., from a working carpenter, percentage on the sale of a washing machine; £3,

INSTEAD OF KEEPING A YARD DOG,

with the statement: "I have never lost an article, although my premises are so situated that they might easily be entered at night, thus showing how the Lord watches over those who trust in Him"; 6 guinea pieces, which had been "hoarded too long," now sent anonymously "on a mission to feed the

orphans"; £50, "instead of feasting our eyes on the beauties of Scotland"; £50, from a cottager, "instead of leaving the amount by will"; 2s., from a poor working man, "as the price of 1,000 skeins and for thatching a little"; £3 3s., "as the pence of the poor at Woodbridge, Suffolk"; £5, from Tobago, "the proceeds of the sale of 1,000 cocoanuts, in remembrance of a visit to the Orphan Houses"; 2s., being "one halfpenny out of every shilling

EARNED BY WASHING;"

£1 10s., "instead of champagne for the wedding breakfast"; 2s., from "the brother of one of the orphan boys, earned by gleaning ears"; £15, sent as the outcome of the accidental perusal, on a very wet day, in the reading saloon of the Grand Hotel, Vivey, Switzerland, of a Report of the Institution; £2, saved by walking instead of riding to church "on our wedding day"; 10s., sent by a poor widow as the result of saving her rags for fourteen years; £1 3s., from a dressmaker in Ireland, being twopence on each dress she makes; fifteen £20 Honduras Government Railway Bonds, Turkish Bonds for £700, and ten Shares of the Italian Irrigation Canal Company; £4, anonymously from a mechanic "towards some pudding for the orphans on Christmas day"; 3s., which it took an old lady in an almshouse

FOUR YEARS TO SAVE;

£58 19s., from a house of business, in which it was decided to do business only on the ready-money system, this being the sum taken on the first day; £1 10s. being one penny out of every shilling of the income of a widow's little infant school, saved in two years and four months; £1 10s., from gold diggings in Victoria; £1, saved by a poor widow by refraining from taking milk in her tea; £19 19s., from a

baronet, "for a good fall of lambs"; £1,000, sent anonymously with the request that it be acknowledged in the *Times*; £1, as "a first offering from two of God's children at the beginning of their married life"; 10s., from a servant, "instead of buying herself a new bonnet"; 2 silver coins and a diamond ring—"the engaged ring of my wife, for whom to die was gain"; £22, the

PRICE REALISED FOR A COW,

which it was thought would have died; £5, "instead of keeping a dog, in the hope that some poor heathen may be brought to the knowledge of the Saviour"; 5s., from a little boy "as an offering to God for His goodness to him in saving his soul"; £100, with the words, "Thine own"; 10s., earned "by doing a gentleman's washing for one month"; £1, instead of insuring plate glass; £10, as a "census offering"; 8s. 7½d., "saved during 23 weeks by using ¼lb. butter less per week"; 10s., being 9d. on every empty petroleum barrel I sell"; £1, "from an increase of salary, and 10s. as the result of small weekly savings, with praise to God for the opportunity and privilege of giving"; £10, from the sale of a natural history collection; £15,

FROM A SOLICITOR FOR FEES

received for affidavits; £2, "our first takings for milk since we came to this farm"; £3, from a Devonshire labourer; £4, from South Australia, "being 2s. for every swarm of bees"; 5s. 9d., earned by knitting stockings, from a widow dependent upon the parish allowance of 2s. 6d. per week; £11, the amount of an offertory at Christ Church, Simla, India; £13, "profits on an agency taken up for the benefit of the orphans"; £18, "proceeds of a tea service which had been bequeathed"; £64, "proceeds of

sale of work, from young ladies in a school"; £3, from a mercantile firm in Ireland, "instead of insuring their goods sent by sea"; 2s. 6d.,

FROM A POOR LABOURER,

in his 77th year, "who has worked through the harvest"; 10s., from Aldershot, the gift of "a soldier who, having passed a successful examination, his pay is increased 1s. per diem"; £2 10s., with these words: "I send this to you instead of buying a gold brooch"; £5, with the following note: "At the annual meeting of the workmen employed at E—. W— and H— Collieries, it was resolved to send Five pounds to the Orphan Asylum on Ashley Down, as a thank-offering, there having been no fatal accident at one of these works for the last two years"; 15s.,

MONEY STOLEN FROM A BOX FOR THE ORPHANS

at a school twenty-eight years before by one who "had now been brought to trust in the Precious Saviour"; £1, with this statement: "Our Heavenly Father has given us 34 chickens, and not one of them has been taken by the fox, although our neighbours have lost many"; £12 10s., from the pupils of a Grammar School; £7 10s., being "half the money I took in prizes for my sheep at different Christmas shows"; 1s. 2d., from a poor man out of work; £1 9s., "weekly pence collected round our table for the orphans"; £8, from a rearing farm, being 3d. for each lamb, 6d. each pig, 1s. each calf, and 2s. 6d. each foal; £4 7s., a birthday offering, "being 1s. per year for 87 years' pilgrimage"; £147 19s., from a donor who yearly sends the average cost of keeping

AS MANY ORPHANS AS HE HAS CHILDREN

of his own—eleven in the present instance; £5 12s., from

two ladies at Windsor Castle; £264, the legacy of a *common* labourer; £5, "part of an amount that a man tried to claim wrongly from me, but at the last moment he withdrew the claim"; 10s., half of "an unexpected sovereign received from a Bristolian whom I have never seen since he was a boy, when I taught him in a pauper school"; £1 10s., from two believers, instead of buying an engagement ring; £1, from "a gentleman, 93 years old, who can say 'Hitherto has the Lord helped me'"; £1 6s., being "farthings taken by a tradesman during the quarter ended Michaelmas"; £2 7s. 6d., instead of "insuring my men against accidents under the Employers' Liability Act of 1880"; 16s., being ¼d. on

EVERY GALLON OF COFFEE

made at a coffee palace; £25, "instead of buying a gold watch"; £2 3s., from Pennsylvania, U.S.A., being "one cent. for each package shipped by my firm"; £1 11s., saved by allowing "only one penny for our milk daily"; £1 10s., being twopence on each job of work the Lord has been pleased to bless me with during the year"; 7s. 6d. "the first week's earnings of my fatherless boy"; £1, "for collecting rents myself, instead of paying a collector"; £158, part of a legacy, from a former orphan; 4s., from a little girl, obtained by gathering and selling mushrooms; 10s., "a prize for butter" won by a farmer; £7, being "twopence on every job, great and small"; £2 10s., "as

RESTITUTION FOR PETTY FRAUDS

committed by the sender when a child"; £5 15s., with the statement: "I would have sent you more, but I am out of a situation"; £1, with the explanation: "I have been out of a situation more than two years through ill-health, and

this is part of a present of £10, which I have received from my late employer"; £1 10s., being "the contents of a deposit account in the Savings Bank, the same having belonged successively to three dear little boys now in Heaven"; 10s., in restitution of money stolen sixty years before; £1 11s., from the orphans of a little Orphanage, near Berne, Switzerland; £100, "a special donation arising from profit on a piece of ground"; £15, instead of insuring horses sent to Russia; £1 3s., being "one penny on every bottle of homœopathic medicine and one halfpenny on every school-book sold to date"; £1, as a thank-offering out of the first month's money of my husband's wages, after his being out of employment over one year"; £4 6s., balance of Jubilee fund at Ravenham; £7 10s., profits on the sale of a book; £1, with this statement: "I am seeking to do the will of God, and as

HE TOLD ME TO SEND YOU £1

I am doing it"; 8s. 6d., "the first week's rent of a house that God has enabled me to build"; 13s., the rent for two weeks of a shop which had been empty for a very long time; £2 5s., from two ladies instead of advertising for pupils; 3s., from a poor girl, saved by giving up a monthly paper, at threepence per month, for one year; £5, "portion of the first profit made on a new patent"; 10s., "being the fruit of the donor's own work in book markers, at the age of 89"; £10, from an afflicted missionary in India; £1 14s., total of "small sums put aside weekly by a laundress"; 4s., from the savings of three little girls, "instead of spending the money on toys and sweets"; 11s., being pence saved from time to time by two working women; £1 1s., "in memory of my husband and son,

INSTEAD OF BUYING FLOWERS";

£11, found in a small packet, addressed to Mr. Müller, on Hereford railway station platform, with these words: "From a cheerful giver, Bristol, for Jesus' sake"; £1, from a boy in South Australia who had a heifer and sold it for £1 10s., a sovereign of which he sent to the orphans; £50, the whole savings of a City Missionary, who desires "to trust altogether in the Lord, and not in money laid by"; 1s., from a poor sailor; 2s. 6d., from a distance of 140 miles, with this note: "I send you, with thanks to God, that which has cost me many a dinner"; 10s., "the first fee of a young physician, as a thankoffering to God"; £43, from a gentleman farmer, "the value of the best sheep in the flock"; 1s., from a boy, a month's savings; £10, given anonymously to Mr. Müller in the street at Cardiff; 5s., "instead of buying a wreath for her husband's grave," etc., etc.

Then thank-offerings are received for the recovery of debts; for preservation of person and house from fire; for harvest; for sleep; for the removal of an over-heated flue from an adjoining house, considered a danger to life and property; for fifty years of happy married life; for preservation from injury in

FALLING THROUGH A TRAP DOOR;

for restoration to health; for not having to kill a pony whose disease was mistakenly thought to be glanders; for being delivered from peril in darkness on a Canadian prairie; for mercies to a wife; for having received a bankruptcy dividend unexpectedly; for the donor having been brought safely back to his native land; for answer to prayer in the conversion of a soul; for not having been killed, but only greatly hurt, in being thrown from a horse; for the fact

that "the donor's children have not been left orphans"; for "a singular deliverance at Llanberis"; for the preservation of "the only child of a widow from the path of the destroyer"; for mercies on a journey; for extrication from a loss, arising from a mistake; for an only child having been permitted to attain the age of five years without having had one serious illness; for preservation of cattle from disease; for "having caught the train several times, when being on important business and having very little time"; for the Lord's goodness in restoring the donor's horses to health; for mitigation of great sufferings; for the fact that a widow's only son has begun to read the Word of God in answer to prayer; (from a clergyman) for the privilege of preaching the Gospel; for "great deliverance in a dreadful catastrophe, by which several persons were killed and many injured, myself also being seriously injured"; for

"RESTORING TWO COWS

that were very ill, and not expected to live"; for a chastisement; for restoration from a most grievous backsliding state, and also that the Lord "has graciously permitted me to lose *all* my money, which has been a curse to me, as it was not earned in the fear of the Lord"; for having been "enabled to pay all our debts"; (from a farmer) for success in selling his wool; (from Switzerland) for "the unexpected and favourable sale of a house"; for "safe delivery in the hour of nature's trial"; for safely bringing a son through more than twenty engagements in India; for the safe return of a husband to his wife from the perils of the sea; for having found

A PURSE WHICH WAS LOST,

and for being enabled to speedily secure a tenant for a

cottage; for success in passing a competitive examination for the Civil Service; for the life of both parents being spared to the age of seventy; for deliverance from a great temporal trouble; (from a baronet) for preservation of animals from the cattle plague; for "the merciful preservation of a child through a surgical operation"; for "mercies granted to a sister on her death-bed"; (from a wife) for her husband not having drank any beer at Christmas; for "a prosperous voyage to Java and back to Copenhagen"; for a horse having turned out well; for having "broken my *left* arm," and not "my right arm" or "my neck or head"; for "preservation from a perilous railway accident"; for "an unexpected legacy"; for "sparing me for eighty-five years"; for "not having been discharged whilst others have been where I work"; (from Ireland) for "disturbance averted, by the hand of God, on this property"; for "answer to prayer in reference to my little girl, in the removal of a gathering, which

THREATENED TO DESTROY THE SIGHT

of one of her eyes"; for preservation of houses from injury during a storm; for "blessing on business during the past year, and for being allowed to suffer loss in it for Christ's sake, which I esteem an honour"; for "letting a house without a house-agent"; for "the safe delivery of a valued servant and a sow from an enraged bull"; for "being free from fatal accidents for several years at the colliery which I had the charge of"; for the recovery of a stolen horse; for recovery from deafness; for "relieving my dear daughter of a violent face-ache"; for "the discovery of a mistake"; for "the restoration of a very bad finger"; for "the escape of a dear little child from a violent death"; (from an old

sailor) "for preservation from the late gales"; for "the gift of another child"; for

"RECEIVING TIDINGS OF RELATIVES,

in answer to prayer, of whom the donor had not heard for many years"; for "the partial recovery of a beloved mother"; for "freedom for two years from severe suffering"; for a £10 note, which it was thought was bad, turning out to be a good one; for having been "able to accomplish a task which I had endeavoured to do the last two years"; for "a recovered purse"; for "escape from death by fire"; for the "restoration of sight to my left eye"; for "the safe arrival of my daughter in Brazil"; for "plenty of work in these hard times"; (from an engine-driver), for life spared in a serious collision; for

"THE DISCOVERY OF AN ERROR

in official accounts"; for "a good and true wife"; for "having had work to do during the past year and health to do it"; for "the success, in answer to prayer, of a serious operation undergone by the donor's daughter"; for "the recovery of a favourite cow"; (from two former orphans) "on the marriage of their eldest son"; for "protection of ewes and lambs in unusually rough weather," for "the fiftieth anniversary of a wedding-day"; for having been "preserved from the fearful scourge of influenza"; for "the cheering and most blessed hope the Lord has given me in the thought of His coming again"; (from a grateful mother) for "the merciful preservation of her son during an attack of fever and also in shipwreck in Africa"; for

"A BREAK DOWN IN HEALTH,

by means of which the Lord has taught me much-needed

lessons"; for "a very dear sweet step-mother"; and for preservation from injury—the donor had only left his bath-room about five minutes when the ceiling fell.

Thus have donations, many of them of an extraordinary character, as we have seen, come in their thousands in answer to prayer and faith.

CHAPTER XIV.

FURTHER REMARKABLE DONATIONS.

The more thou spendest from thy little store,
With a double bounty God will give thee more.

A. A. Proctor.

IN this chapter a number of other remarkable donations will be found recorded, showing still further how the work is supported. The facts and incidents will be given as far as possible in the donors' or Mr. Müller's own words.

"ONE OF THE MOST REMARKABLE GIFTS WE HAVE EVER HAD."

This was Mr. Müller's description of the sum of £1, which was received in 1839 from a poor man, with a family of eight and 15s. a week wages. The giver, who was at one time a notorious drunkard, had put by the money out of what was still allowed him by his master for beer.

STANDING BY THE PRINCIPLE OF THE INSTITUTION.

"I have received a little money from——," wrote an old donor to Mr. Müller on a certain occasion. "Have you any *present* need for the Institution under your care? I know you do not *ask*, except indeed of Him Whose work

you are doing; but to *answer when asked* seems another thing, and a right thing. I have a reason for desiring to know the present state of your means towards the objects you are labouring to serve: viz., should you not have need, other departments of the Lord's work and other people of the Lord may have need. Kindly then inform me, and what amount, *i.e.*, what amount you at this present time need or can profitably lay out?" Mr. Müller replied, "Whilst I thank you for your love, and whilst I agree with you that in general there is a difference between *asking for money* and *answering when asked*, nevertheless in our case I feel not at liberty to speak about the state of our funds, as the primary object of the work in my hands is to lead those who are weak in faith to see that there is *reality* in dealing with God *alone*."

At the time this reply was written, there was indeed great need of money, but Mr. Müller knew full well he had only to leave the direction of the matter to his Divine Master; and in a few days he had the joy of receiving £100 from the gentleman referred to. The money arrived when there was not one penny in hand for the orphans!

"SENT!"

About eight o'clock one evening in the early part of 1842, a gentleman called on Mr. Müller. He said, "I come at a late hour, but I trust not the less acceptable on that account. I bring you a little money for the orphans." With this he handed Mr. Müller two sovereigns. Upon being requested to give his name, the stranger replied that if that would be of any benefit he would do so, but as it would not, Mr. Müller might simply put down in the Report, "Sent," for he was sure the Lord had sent him. "I believe it," comments

Mr. Müller, "for the help came most seasonably and in answer to prayer."

HOW THE HANDFUL OF MEAL WAS MULTIPLIED.

One evening in 1848, there was only a farthing left in hand, "like the handful of meal in the barrel." The next morning, Mr. Müller in taking his usual walk before breakfast felt himself led out of the customary track, and in stepping over a stile he remarked to himself, "Perhaps God has a reason even for this." About five minutes afterwards he met a gentleman who gave him two sovereigns for the orphans! "And then I knew the reason," observes Mr. Müller, "why I had been led this way."

THE PROMISE, AND ITS FULFILMENT.

In the opening days of 1851, Mr. Müller received one morning, anonymously, from Torquay, 5s. worth of stamps, with the text, "Open thy mouth wide, and I will fill it." That very same evening, Mr. Müller was able to write, "My mouth has been filled, according to that portion of Holy Scripture sent to me this morning. I have received this evening the sum of £3,000, being the largest donation which I have had as yet!"

A WIDOW'S OFFERING.

Mr. Müller received in 1853 a letter enclosing £85, which had been put in the orphan box at a certain place of worship by a poor aged widow, who had sold her little house and garden, being all her property, and had quietly dropped the proceeds into the box. There it had lain for some time, unknown to anyone but herself; but when the box was opened, although no name was attached to the offering, circumstances pointed to the widow as the giver, and every

effort was made to induce her to reconsider her action. Mr. Müller, upon receiving the amount from the chapel authorities, sought an interview with the poor woman, had found her steadfast—yea, learned that the step now taken had been a cherished desire in her heart for at least ten years past. Mr. Müller therefore had no option except to receive the money. Nine months afterwards, however, having kept the gift intact, he wrote offering the whole £85, or a part of it, back again; but the widow's reply was decisive, and the amount was accordingly applied in aid of foreign missionary brethren, in accordance with what Mr. Müller believed to be her desire.

THE SAVINGS OF A WHOLE LIFE.

"A Christian gentleman called and gave me £1 for the orphans and £200 for foreign missions," writes Mr. Müller under date October 17th, 1854. "He had received these sums from an aged Christian woman, whose savings as a servant, *during her whole life*, made up the £200, and who, having recently had left to her a little annual income of about £30, felt herself constrained, by the love of Christ, to send her savings for foreign missions. The gentleman stated to me at the same time that she had not had more than £5 or £6 wages a year during her whole life. Moreover, I ought to add that out of this she has sent me year by year £1 or more for the benefit of the orphans for many years, though I never knew her circumstances till now, as she resides at a distance and I have never seen her. What various ways has the Lord to supply us with means!"

PICKED UP IN HYDE PARK.

"Half of the enclosed sum to be applied to the relief of Brother Müller's personal necessities, the other half to be

disposed of as he shall see fit, in furtherance of his Christian schemes; and may the God of mercy continue to bless with the abundance of His blessing him and them.—Nov. 9th, 1846." Thus ran a letter, in which was enclosed a £5 note, which a poor woman picked up in Hyde Park. The letter was unsigned and unsealed, though duly addressed to Mr. Müller. "Notice," observes Mr. Müller, "God's watchful care over the work in bringing the money safely to hand, and inclining the poor woman to send the bank note."

"THROUGH THE LORD'S ACTINGS UPON ME."

Here is an extract from Mr. Müller's diary under date July 25th, 1865: "From the neighbourhood of London, £100, with the following letter—'My dear Sir, I believe that it is through the Lord's actings upon me that I enclose you a cheque on the Bank of England, Western branch, for £100. I hope that your affairs are going on well. Yours in the Lord, * * *.' This Christian gentleman, whom I have never seen, and who is engaged in a very large business in London, had sent me several times before a similar sum. A day or two ago, before I received this last donation, I had asked the Lord that He would be pleased to influence the heart of this donor to help me again, which I had never done before regarding him; and thus I had a double answer to prayer, in that not only money came in but money from *him*. The reader will now see the meaning in the donor's letter when he wrote, 'I believe that it is through the Lord's actings upon me that I enclose a cheque,' etc."

"I WILL NOW SEE WHETHER GOD IS WITH MR. MÜLLER OR NOT."

While at Ilfracombe in 1865, a gentleman accosted Mr.

Müller and remarked, "Please excuse me, are you not Mr. Müller?" Having received a reply in the affirmative, he continued, "I have to give you some money for the orphans." Mr. Müller requested him to step aside, and both having become seated on one of the benches close at hand, the stranger went on to say, "I live in the neighbourhood of M—. I am a business man, and what would be called a hard-working business man. Some time since one of your Reports fell into my hands, but, I honestly confess it, I could not believe that you really did obtain your funds simply in answer to prayer; I questioned the truth of it. However, the thing came into my mind again and again. While I was thus considering whether God was really with you, and whether you really obtained, simply by faith and in answer to prayer, these large sums of money, I heard of a certain property to be sold, which I thought I should like to buy, if it were disposed of reasonably. I looked it over, and had it valued by a competent business man, who told me that it was worth so much. I then said to myself, in a kind of sceptical way, I will now see whether God is with Mr. Müller or not. If I get this property for so much (fixing a low price for it), I will give Mr. Müller £100.

"I then instructed a person to bid for me at the auction, where the property was to be sold, at a distant place; but so great was my curiosity to see whether God really would appear for you in this matter that by the next train I set off to the place where the auction was being held, that I might obtain, as early as possible, information how the matter would end; and I found, to my great surprise, that I had actually obtained this valuable property at the exact low price which I had fixed. I was astonished. But I began now to reflect more on the principles on which you act, and

I wondered that, as a Christian, I or anyone else could call in question what you say about answers to prayer; and the more I consider the matter, and the more I read your Report, the more I see how right and proper it is to come to God for all we need, and to trust in Him for everything." The stranger had followed Mr. Müller to Ilfracombe to make his acquaintance, and it subsequently transpired that he had made up his mind to leave a legacy of £1,000 to the orphans.

"GIVE £20 TO THE DEAR ORPHANS."

"In the month of June last," wrote a donor to Mr. Müller in the early part of 1867, "my daughter was taken ill of fever, which was so severe that all hope was given up of her recovery. The two medical men who were attending her wished to have further advice, and called in Dr. ——. My fear on that day was indescribable. I felt so reduced and powerless by reason of the heavy load of trouble on me in reference to my dear child, when these words came powerfully to my mind, 'She shall not die, but live to declare the glory of God.' I was compelled to say in return, 'What can I render to the Lord for such mercy and goodness?' The response was 'Give £20 to the dear orphans.'" The donor's daughter having, therefore, fully recovered, the sum of £20 was enclosed.

THE WIDOW'S VOW.

Here is the history of a donation of 12s. for missions, which Mr. Müller received through a lady in 1867. "It was given me by a very poor old woman," wrote the lady, "whom I have known for the last eighteen years, always suffering, apparently dying of heart complaint, always in poverty, earning a scanty living. She has reared a numerous

family as a widow, bearing the character of a Christian, supported in all her trials by faith in the Son of God. This dear old woman said, as nearly as I can remember, the following words: 'We ought to keep our promises to God, ought we not?' I did not quite understand her meaning; so she explained. 'When we have vowed to do anything for God we should do it.'

"She then added, 'Many years ago I went to a missionary meeting, and when I heard the missionary tell what great things the Gospel had done for the heathen amongst whom he had laboured, I was so stirred up that I was ready to cry because I had nothing to give; and I said in my heart how happy are the rich, who can do something to help the cause of God. I can do nothing, for I can barely earn a living for myself and children; and then I vowed in my heart if ever the Lord should give me anything that I did not expect and had not worked for, I would give it to the Lord for missions to the heathen. The Lord has made me wait a long time; but He has given it to me at last. Ten shillings were given to me by my sister on her marriage, and 2s. by another friend. I have had the money some time by me, and did not know how to send it, for if I gave it to the minister it might seem like boasting." The little gift therefore came to Mr. Muller's hands in the manner described.

IN PERIL ON THE SEA.

From Copenhagen, Mr. Müller received £10 from the Danish master of a vessel, with the following letter, in May, 1868: "Coming up the Channel with a dirty southerly wind on the 19th of April and a low barometer, falling rapidly—in fact, so low that I could not look at it any more, I was troubled about the safety of the ship. Sail was taken in

after sail, till at last only the three lower topsails remained on. The ship heeled over, and went through the swelling waters snorting, the rain pouring down, with a heavy blow. As my hope was strengthened in prayer that God would help me to find the way, I promised to send £10. At 1.55 a.m. saw Dungeness light and came through, thank God. This is the thankoffering to the Lord, with prayer for His further protection, and grace to confess His name where He thinks proper."

JOY IN AFFLICTION.

From a Bible-woman, at a distance of several hundred miles away, an entire stranger to Mr. Müller, came £9 with the following letter in December, 1871: "Beloved Sir, I send you this as *a thankoffering unto the Lord for taking my beloved husband and child in one night to Himself*, for giving to me the garments of praise for the spirit of heaviness, and for compassing me about with songs of deliverance; for He will never suffer the righteous to be moved. Please to use the amount in the circulation of the Holy Scriptures abroad."

FOR THE SAKE OF CHRIST.

"I was struck with a remark in your last Report, in which you say that 'if every Christian lady would give up her ornaments, an immense sum of money would be realised.'" Thus writes the wife of a clergyman to Mr. Müller, and adds, "I think so long as the Lord has need of money for His people and His cause, a living child could hardly enjoy her ornaments after having had this put before them. So I send all I have of any value, and I think our gracious Saviour may accept it as He did the box of ointment."

FROM 5s. TO £500.

In sending £500 from Ireland, a donor writes: "I well

remember some years ago sending you Five Shillings, which at the time was a great sum for me. Since then, by God's grace, I have sought to *act as a steward*, and now I can with more freedom send you £500!"

A DAY'S RECEIPTS.

As an instance of how fully all deficiencies would frequently be made up in a single day after a season of dearth, January 1st, 1859, may be quoted. "During the night or before break of day," writes Mr. Müller, "was put into the letter box at my house anonymously from three servants, £2 2s. 6d. There was also in the letter box £12 10s. for the maintenance of one orphan for one year. While I was taking these two donations out, the contents of an Orphan box (£1 9s. 6d.) were given to me, and a little later, 2s., the gift of a Christian servant. Then came the letters of the day (about 40), and almost all contained something. The first I opened contained advice from an anonymous donor in Manchester to call at a certain bank in Bristol for £110, as 'a New Year's gift for the orphans,' with the request that I would not seek to ascertain the name of the donor. The next letter contained information from a donor in London that there had been paid to my bankers the sum of £1,000, of which £500 was intended for the support of the orphans. Besides these donations I received many smaller ones during the day."

A POOR MAN'S FIRST DONATION.

From Derby comes 5s., with the following letter: "Dear Sir,—Having read at the beginning of the year [the letter is dated July] of your work of faith and labour of love amongst the dear orphans, I resolved to give a little out of my poor earnings towards their support. I kneeled down and put

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my first penny on my Bible before the Lord, I asked Him to help me; and by a penny at a time, with a little now and again from the sale of some bones, have raised five shillings, which will you please to accept? . . May the Lord ever be with you, and crown all your labours with abundant success is the prayer of a poor man.

THE HELP OF A POOR CRIPPLE.

"You will be gratified to know," wrote a friend to Mr. Müller, in enclosing a donation, "that the sum of 12s. 7½d. has been collected by poor E—. saving a farthing out of every shilling she has earned by crochet work for the last ten months, and by which she supported herself with her poor crippled fingers—they are quite bent from chronic rheumatism, from which afflictive cause she has lost the use of her limbs and cannot walk."

A DISPUTED DEBT GIVEN TO THE ORPHANS.

With six shillings' worth of stamps arrived a letter stating that they represented a disputed debt of three years' standing, which the party with oaths declared should never be paid, even if called for a thousand times. "My husband," the writer adds, "resolved that it should be for the orphans, if obtained, and tried again for the money, which was paid, the person saying we were welcome! The hearts of all are in His hands, and He turneth them when He pleaseth."

"WE PUT THE HORSE IN THE LORD'S HANDS."

The receipt of £10 from two American gentlemen came about in this way. "We, when leaving America, were desirous to ship for our own use a favourite horse. After applying in vain to the Insurance Companies to insure the said horse, covering *all* risks (they only wishing to insure in

part), we declined insuring him at all in said companies. We put the horse in the Lord's hands, and promised, if He would deliver him safely in England, we would pay to His cause £10. We have now fulfilled our promise."

"I WAS ONLY PRODUCING LEAVES."

A Californian donor sends £4, and with it this explanation. "On reading your Narrative, I found that after many years of profession I was only producing leaves; for, according to your remark, I was living up to my means, forgetting the command, 'Deny thyself and take up thy cross and follow Me.' By the help of God I was enabled to examine myself, and made an effort to deny myself a luxury. After trial I found that I was better without than with it. The produce is twenty dollars, which I transmit to your care for the use of the children in your Institution, and will feel thankful if the Merciful Father accept this gift from an aged sinner, bordering on eighty.—P.S. The luxury was a glass of grog."

AN INFIDEL LADY'S CHANGE OF HEART.

In April, 1868, Mr. Müller received the following letter: "Adelaide Hospital, Peter Street, Dublin. Dear Sir, I am unable to write, but have requested ——, the incumbent of ——, Dublin, to do so for me. I am a stranger to you, and am in a hospital in this city, lying I believe on my death-bed. I beg to say that I have left to you by will all that I possess, after the necessary expenses of my interment and one or two other matters are settled. What I have is not much, one share in the Royal Bank, Foster Place, Dublin, and one in the Bank of Liverpool, together with two boxes, one of books, the other of clothes. I was born a Roman Catholic, but could never believe the doctrines of the Church of Rome. I married a Greek gentleman, and was

unfortunately thrown into deistical society in Paris; and thus my faith was destroyed. I believed that Protestants had no religion; and seeing no alternative between Roman Catholicism and Infidelity I became an Infidel. I am thankful to say I have since met some Protestants who have convinced me that they have a religion; but you were the first person by whose example I learned that there are some men who live by faith.

"This is the reason I wish to leave you the little I possess. I believe you to be a good man, and it is a consolation to me to give you what I have, to be applied to the charitable institution maintained by you. And now, dear Sir, when you receive this I shall be no more. I feel, therefore, you will be anxious to know something of my present state of mind. Well, I can only say my *heart* draws me to Christ, though my intellect is not satisfied. My earnest prayer and wish is to believe; and I venture to ask to have these lines inscribed on my tomb—

> She died, for Adam sinned;
> She lives, for Christ has died,—"

humbly hoping that, like the woman in the Gospel, I may find life by touching the hem of His garment, though it be with a trembling hand." Shortly afterwards, Mr. Müller received the legacy and gifts referred to, and heard that the testatrix had died as a believer in the Lord Jesus.

INSTEAD OF BUYING AND FURNISHING A HOUSE.

This entry appears in Mr. Müller's diary under date Nov. 3rd, 1869: "This morning a visitor in Bristol who delights in the saying of our Lord Jesus, 'It is more blessed to give than to receive,' brought me £1,000 for the orphans and £10 for myself. The Christian donor, who was up to this

time an entire stranger to me, had intended to buy and furnish a house with this money; but the Lord directed him to give the money to me instead—to which he joyfully replied, 'Lord, all I have and am is Thine. I will gladly take this money to brother Müller.' You have in this, dear reader, another precious proof how God is pleased to delight in providing us with means, and how unbounded His resources are."

THE COBBLING SHOEMAKER'S PRAYER.

"A cobbling shoemaker long desired to send something for the support of the orphans on Ashley Down; his work, however, was very slack, and he cried earnestly to God for 1,000 pairs of shoes to repair within twelve months, promising to send a farthing per pair for the Orphans. His prayer was answered, and he had much joy in sending the £1 0s. 10d."

AFTER MANY YEARS.

On May 9, 1874, came £33, with the following letter: "Please to accept the enclosed cheque for £33, as from the Lord. I had a very handsome bracelet, and years ago I made up my mind that, if a certain person died, I would sell it and send the money to you. . . . Sometimes I used to fear that I should never be able to sell my beautiful bracelet, and send you the money. Being almost poor, compared with what I once was, to have sent you the money was entirely out of my power. However, now, when I am upwards of seventy years of age, my Heavenly Father has answered my prayer."

ONE INSTANCE OUT OF MANY.

On Sept. 16, 1875, a gentleman, who up to that time was unknown to Mr. Müller, called at the Orphan Houses

and left, with valuable documents, the following paper: "I, ——, hereby present to the Orphanages and other Institutions conducted by Mr. G. Müller, of Bristol, £3,000 —5 per cent. Railway Stock and 25 shares of the same Company, £10 per share paid, to be disposed of as Mr. Müller shall think best." These documents were sold in the London market, and produced £3,734.

THE LORD REPAID HIM.

A donor who sent £5 11s., being a penny for every pound's worth of goods sold, wrote that, though he has systematically given to God's cause, he had had his faith very greatly tried by losses in business, in health, etc., but had been encouraged to go forward. Accordingly, a few days before he made up his yearly accounts, he received a letter from a gentleman, an acquaintance, saying that he had just been balancing up his accounts for the year, and, knowing his friend had been afflicted, he hoped he would accept enclosed cheque for £50, for his own private use! "How kind of my Heavenly Father," exclaimed the recipient, "to remember me in such a noble manner!" This present of £50 repaid what would be given on £12,000, at one penny in the £1!

PRAYER FOR A HORSE.

Dec. 5, 1877.—From Paisley, £2, with the following explanation: "This is sent you as a thank-offering to the Lord for *hearing and answering prayer on behalf of a sick horse. The veterinary surgeon had given him up for lost.* So I arranged, when laying the case before the Lord, that if the horse got well I would send you £2. The horse is now as well as ever, and I herewith gladly send you the £2."

INSURED WITH CHRIST.

Mr. Müller carried his principle of trust to the extent of believing that the Orphan Houses would be safe from fire in God's keeping, and hence he never insured, regarding the system as unscriptural, and his example moved others to follow a similar course. Here are two examples: "Received £5 10s. from a donor who has sent to me for nearly thirty years, as a donation for the institution, what he would have paid to insurance companies, and who has been many times preserved from fire when it has been near his premises. He writes with this donation: 'There has been another fierce fire within fifty yards of the back of my works and warehouse, a large factory having been completely burnt down in broad daylight. To God be all the praise for His gracious preservation of premises, insured with Himself through our Lord and Saviour Jesus Christ.'"

Sept. 5, 1879.—From Newcastle-on-Tyne, £5, with the following statement: "Annual thank-offering for protection from fire, and instead of insurance. A great fire was a short time ago on my left, next door but one. House and shop gutted next door to me. My shop free. A few years ago a fire next door on my right. Two smouldering fires at different times, discovered on the premises, fires all around; but the Lord Himself a wall of fire round about me. Blessed be the name of the Lord!"

A TRIAL OF FAITH.

From the Cape of Good Hope, £20. The donor had sent a contribution previously in lieu of insuring his house against fire. Soon after, it was burnt, with most of its contents. "This," he says, "I believe was permitted to try my faith. It has been tried and (I trust) strengthened. I

have been enabled to rebuild my house on a smaller scale, *but have no intention to insure it except as before, by trusting in the Lord.* With Christ Jesus He gives us all blessings, and if He sees good to take away some of them it ill becomes His children to murmur or to doubt His word that 'all things work together for good to them that love God.'"

A THOUSAND PROMISES AND A THOUSAND FULFILMENTS.

July 5, 1880, from New Zealand, £5. "Last year," says the donor, "we lived in Bristol in sight of your Orphan Houses, and the very sight of them was a constant renewal of our faith. At one time I was for eight months out of work, and only received 7s. per week to support myself and family. Yet God never suffered us to want anything. When things looked their very blackest, the sight of all those windows lit up at night was, what my wife called, 'a thousand promises,' and I may add 'a thousand fulfilments!'"

SEVEN POUNDS THAT DAY.

From Calcutta, £7, with this letter: "My Dear Sir,—I have the pleasure to hand you herewith a draft for £7, which kindly accept for the orphans. The Lord put it into my heart to devote one day's earnings to them. I usually earn about £2 a day, but having asked the Lord especially to bless the day's work that I set apart for the orphans, He answered the prayer, as you see, by sending £7 that day!"

A WILLING GIFT.

"Sir,—I send you a box, containing four old five-shilling pieces. Their history is this. Many years ago there was a wedding at a village church in Kent. After the party had

returned home, the bridegroom gave the bride a handful of five-shilling pieces. She said that, as they were her husband's gift, she would not spend them. She kept them, and gave one to each of her grand-children. My mother was her grand-daughter, and these four descended to her. We naturally prize them very much; but if we kept them, they would do no one any good, and we think they will, perhaps, be more acceptable to God, because they are dear to us. Please accept them for the benefit of the orphans."

HER LAST DONATION.

From the Royal Hospital, Putney, 5s., with the following letter: "Dear Mr. Müller,—It is more than twenty-three years since I first wrote to you, and now I do it that you may have it *when I have entered into rest.* I enclose 5s. as my *last* donation, feeling truly thankful to our dear Lord for having enabled me to do some little for the dear orphans. You need not acknowledge this, as there will be no one to receive the letter. Farewell, till we meet in glory." This poor woman was habitually an invalid and sufferer, but for more than twenty years worked little things for the benefit of the orphans, and, according to her means, being herself supported by the love of Christians, sent donations.

PAID, WHEN CONSECRATED TO THE ORPHANS.

"Dear Mr. Müller,—I send for the orphans a cheque for £11 12s. 6d. It is the amount of a claim which I *could not* recover by legal process, and had repeatedly made application for without success. Seeing in your last Report, under date October 28, 1876, the account of the recovery of £11 12s. 6d., I resolved to apply for the amount of my claim (as above), with the secret intention of sending it, if recovered, to the orphans. Accordingly I sent the

particulars in writing under an envelope, addressed 'private,' and without a word of application; and by the *very next* post I received a cheque for the amount, with the debtor's compliments and a stamped envelope for my acknowledgment in return; so that the whole amount came without the loss of a single penny. The coincidence of the same amount (£11 12s. 6d.) in each case appears most extraordinary, but I vouch for the precise accuracy of this statement. I remain," etc.

THE FIRST GIFT WAS A THIMBLE.

Dear Mr. Müller,—As soon as the English took possession of Cyprus, I sent a man with all kinds of merchandise, and obtained a large store. I enclose 29s. 6d., being 6d. in the pound of first money received from there; also 25s. 6d., instead of insuring a portion of the goods sent. The first thing I ever sent you was a thimble."

LEFT IN THE LORD'S HANDS.

Anonymously, £10, with the following letter: "Dear Brother in the Lord,—I have been much exercised in my mind respecting two old debts. I have endeavoured, without success, to find out the addresses of the parties, and now in faith I would leave it in the Lord's hands, to make it up to them or their families, if in the body. One to a tailor, about £5; one to a boot maker, about £5. I therefore send £10 to you for the orphans, and trust God's blessing may rest upon this act."

A CHRISTIAN LADY'S REMORSE.

"Dear Sir,—I send you by train to-night a box, containing a new satin jacket, which I only wore for the first time yesterday; but God has shown me that it will be a

snare to me. I have spent a most miserable night on account of it, and promised Him I would give it to Him, and henceforth dress in what is needful, and not in costly apparel."

FROM AMERICA TO SEE THE ORPHAN HOUSES.

"To-day (August 13, 1884)," writes Mr. Müller, "a Christian brother from the United States called on me, and stated that he had been greatly blessed spiritually through my publications; also that, having obtained possession of some property through the death of his sister, he had come from America to know me personally, to see the Orphan Houses himself, and to hand over the whole of the legacy from his sister to the Institution. He subsequently paid me £694, and stayed about ten days in Bristol. See, esteemed reader, how God works for those who trust in Him!"

YOU WILL BE ABLE TO PUT IT TO GOOD ACCOUNT.

Received the following letter with £100: "Dear Sir,—I have £100 which I have no use for at present, so I send you a cheque for the amount, as I feel sure you will be able to put it to good account." The last words are significant in that the donation came when the funds were very low.

UPON RETIRING FROM BUSINESS.

From Oregon, U.S.A., £1 13s. 7d. When the donor gave up business eleven years previously, several persons were indebted to him, the whole amount of which he devoted to the Scriptural Knowledge Institution; and, as the money was paid, it was sent. This was the last amount to be forwarded.

A THANK-OFFERING FOR A LOSS.

Received the following letter: "Dear Sir,—I beg to hand you a cheque, Ten Guineas, *being the amount of a loss* on a machinery speculation I indulged in about two years ago. Please use it for the support of the orphans." The meaning seems to be this, that the donor was grateful to God that the loss connected with his speculation was only £10 10s., and he sent this sum as a thank-offering to God.

A YOUNG MAN IN VICTORIA GIVES UP SMOKING.

From a Presbyterian Minister in Victoria, Australia, the following letter was received, with £1 5s.: "Dear Sir,—I enclose Post Office Order for £1 5s. for the Bristol Orphanages. It is the freewill offering of a young man in my church. He was addicted to smoking, and spent 6d. a week in tobacco. At a consecration meeting held in the church, he resolved to give up the pipe, and to devote the money for 12 months to your Orphanages. He forthwith gave me £1 6s. The Post Office Order cost 1s. I may say that I was gratified to notice the power of Christ's Gospel on the heart of this young man."

IN ANSWER TO PRAYER.

Received £4 from Wales, with the following letter: "Dear Mr. Müller,—About a year ago I purchased a pony for our business. Soon after, every one said it would be of no use. At that time I read an old Report of yours, in which it was stated that one of the items received by you was £3 as insurance for a horse, very similarly purchased. So I resolved to do likewise, and enclosed you will receive the £3, as the pony has turned out, up to this day, a perfect success. Also yesterday we had a Sunday School

Centenary, when about 3,000 children walked in procession. It looked very much like rain, and, in fact, we had a few drops; so I promised a certain sum in aid of the Lord's work if a fine day should be granted. We had a most delightful day, in answer to my fervent prayers, after those few drops of rain came down. How I wish I could praise the Lord more for all his mercies to us!"

LOSS FOLLOWED NEGLECT TO GIVE.

From Aberdeen £1, with the following letter: "Dear Mr. Müller,—I have indeed felt very sorry that I omitted sending my yearly little sum of 10s., so I am going to enclose £1 for the orphans. As I am a widow, I need to be careful of my pence, because with my family and myself it is only with economy our income can be made sufficient for our need. The past year is the *first* I have missed through oversight since I first began to send contributions for the orphans, and it was the *first* year I have lost any money since I began to send you donations for them. I see, therefore, how we shall not enrich ourselves by refraining from giving to God's work. I trust this circumstance will be blessed to me in making me more punctual in sending my little donation to you in future."

"THE LORD HAD NEED OF IT."

Received £9, with the following letter: "Dear Sir,—I am once again enabled to help on the Lord's work to the extent of the enclosed cheque, which please to use as you desire. To interest and encourage you, I would state the circumstances that leads to the sending of this cheque. Among other goods, I sell bicycles. I had one among them that did not seem to sell (though it was a good one) for some time, and it occurred to me that perhaps the Lord

had need of it. I then offered it to Him (in prayer, of course), and in less than *one week* it was bought for the above, and leaves no doubt in my mind as to the need the Lord had of it. Having this day received the cash, it gives me joy to pass it over to Him, through you."

"I WILL REPAY YOU."

In an hour of very great trial came £100, with the following letter, from a Christian gentleman who could know nothing about the financial circumstances of the Institution: "My Dear Mr. Wright,—I was not thinking specially of you when I retired to rest last night, but awoke this morning with the following words ringing in my ears, "*Send Mr. Wright £100 to-day. I will repay you.*" I cannot run the risk of allowing this to be an unheeded voice from my Heavenly partner in business, and therefore have much pleasure in enclosing you a cheque for £100."

SOVEREIGNS, NOT FARTHINGS.

A small, heavy packet, directed to Mr. Müller, once arrived. As such heavy parcels had often been sent from a donor who laid aside all the *farthings* he received in his business for the benefit of the orphans, this parcel was given to one of the assistants, to count the coppers it was supposed to contain. But it was soon found that not farthings, but £200 in gold, was enclosed! This *anonymous* gift arrived, and was taken for the orphans in a time of the greatest need.

"A TASTE OR SAMPLE OF THE BULK."

From Scotland, £10, with the following letter: "Dear Sir,—Lately I became heir to a small sum of money, and, should it 'take wings and fly away,' it will be a satisfaction

to me to know that you have received for your orphans a taste or sample of the bulk, viz., a P.O.O. for £10."

"BETTER TO ME THAN A LIFE POLICY."

Received the following from Tasmania: "Dear Mr. Müller,—Some time ago I took out a policy in the 'Widows' Life Assurance Society' for £250, payable at 65. I have always had my doubts about the matter. It appeared to me in this way. You can trust God for spiritual blessing; can you not trust Him for temporal? You can trust God with your immortal soul; can you not trust Him to feed your body, and care for your wife and child if you should be called home? I have been greatly exercised about the matter. To-day I took up your 'Narrative of Facts,' and read how God feeds your big family of 2,000 children. All is done by looking at the infinitely rich One. I said at once, 'Lord, I will trust Thee to feed me in my old age, if I should live to see it, and I will trust Thee with my wife and dear little boy if I should be taken away. Thou art better to me than a Life Policy.' I then resolved to send the quarterly premium, viz., £3 14s."

COLLECTING PLANTS IN EAST AFRICA.

From the British Museum, Natural History Department, the following letter: "Dear Sir,—The Rev. W. E. T., now residing at Mombaz, East Africa, has been sending us plants from that region, for which we owe him £16 10s. This he has asked us to send to you."

FOR FAMILY MERCIES.

From Watford, £2 6s. 6d., with the following letter: "Dear Mr. Müller,—I enclose cheque, value £2 6s. 6d., for the orphans, as a thank-offering to God for His great

mercies to us, as a family, during the present year. I have been very unwell for about 8 months, but am now much better. Three of the children have been ill—one with scarlet fever—but they are now quite well, and the fever was not permitted to spread to the others. My wife, too, has been ill, and is now quite well. Last evening we held a family thanksgiving service for praise, prayer, and reading of the Word, and then every one gave something for the orphans: the whole amounting to £2 6s. 6d. Please accept the same from yours very faithfully, * * *." "How becoming," remarks Mr. Müller, "is such a meeting after the reception of such mercies!"

A GENERAL'S GRATITUDE.

From General —— and Mrs. —— £2, with the following letter: "Dear Sir,—Would you kindly accept £2 from Mrs. —— and myself towards the Orphan Homes on Ashley Down. It is now more than thirty years since I read the first Report of Mr. Müller's work, and from it I learnt to pray for all the little things of daily life, and to expect answers from our Heavenly Father; and I learnt, too, what sympathetic giving means, and what a pleasure there is in giving back to the Lord His own; and now I am learning more about the fulness of the Spirit and the life of faith. Many thanks for all the lessons you have taught me."

BREAD ENOUGH AND TO SPARE.

Received £1 11s., with the following letter: "My dear Brother,—It occurred to me a few weeks ago that, when God calls Himself the Father of the fatherless, He makes orphans as truly the objects of His children's care as their own households. I had not thought of this before nearly

so much as I ought. At mealtimes, when the wants of my family are being abundantly supplied, I had not sufficiently thought of those who have neither father nor mother to provide a meal for them, and who must starve, unless fed by those to whom God has given bread enough and to spare. Since that time, I have put a box on my table at meals with your orphans' name on it. It makes us feel as if we had some of them at the table with us, and were giving them the share our Father meant for them. Each puts in what he can and ought. Last evening we opened it after tea, and found the enclosed £1 11s. in it, which I now send you."

CHAPTER XV.

THOUGHTS ON GIVING, ETC.

Give a proportion of thy gains to God,
And sanctify thy income. Set apart
A well-considered portion cheerfully,
As thy thank-offering for His bounteous love;
He is the great Proprietor of all,
Thou but His steward that must give account
For all His love hath lent thee.

MR. MÜLLER was so well qualified to give advice on the all-important question of stewardship that we have thought it well to devote a chapter to the subject, and to let him speak through it. "Many of the children of God," he was wont to argue, "lose in a great measure the privilege, and also the blessing to their own souls, of communicating to the Lord's work and to the necessities of the poor, for want of *a regular habit of giving*."

WHAT THE CHRISTIAN HAS TO DO.

In reply to the question, "How shall I act in order that I may best use my means for the Lord?" Mr. Müller would say: 1.—Seek to keep before you that the Lord Jesus Christ has redeemed us, and that therefore we are not our own, because we are "*bought with a price*," even "the

precious blood of Christ." All, then, that we have and are belongs to Him, and we have to look on our possessions as a faithful steward would who is entrusted with goods or money by a rich proprietor.

2.—The *habitually* using of our means, the *regularly* communicating as the Lord prospers us, is next to be attended to. As far as practicable, we should seek to do this *weekly*, according to that word,—"UPON THE FIRST DAY of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. xvi. 2). This point cannot be too much considered by Christians in the fear of God. *It is God's principle, most plainly laid down in God's Word.* But if, through particular circumstances, this weekly and proportionate giving is impracticable, then the first time we are able to ascertain how our business stands, how much our profession has brought us in, etc., we should settle before God how much, accordingly, we can give for the work of God, or for the poor.

3.—It is to be noticed, also, that the injunction of the Holy Ghost, by the Apostle Paul, is not only that one or another should do so, but that *every one* should do so, viz., the rich, those of the middle classes, and even those of the poorer classes.

4.—With regard to *the amount* to be given, no rule can be laid down, because what we do ought to be done not in a legal spirit, but from love and gratitude to that Blessed One who died for us. God would have us to act in the spirit of sonship, and as constrained by the love of Christ to us. He therefore gives no *commandment* with regard to this point, to those whom He had redeemed and forgiven, and whom He has made His children, His heirs and joint heirs with Christ.

AT THE DAY OF CHRIST.

But while, even as to this life, we shall not be losers by acting faithfully as the Lord's stewards, yet what shall we say when looking at the "day of Christ," when even the cup of cold water, given to a disciple in the name of a disciple, shall be rewarded. Were it more habitually before our minds how brief this present life is in comparison with eternity, and how bright and glorious, and unspeakably precious the blessings are which await the believer in the day of Christ, how gladly should we seek habitually to spend and be spent for Him.

UNFAITHFUL STEWARDS.

Many of God's children have not only no desire that all they have should be the Lord's, if He should call for it, but they have not reached even so far as Jacob had, who did not live under the present dispensation, and who, at the first dawning of spiritual light, said to God, "*Of all that Thou shalt give Me I will surely give the tenth unto Thee.*" They do not give the tenth part of all the Lord is pleased to give them back again to Him.

They can readily lay out £5,000 in the purchase of a house, £200 a year upon the education of each of their two or three sons, keep many servants besides, and live in other respects in proportion to this, and spend, strictly speaking, not £100 directly for the work of God or for the support of poor saints, or in feeding hungry unconverted persons near them, who cannot earn their bread. What is the consequence? As they live more for themselves, or for their children, than for God, so they are not really happy in God, as one real end for which God has left them here on earth is lost. But this has not merely to do with the rich

or the middle classes of the children of God, but even with the poorer classes. The Christian man with a small salary, or a small business, or the journeyman who only earns his wages, says "I have so little, I cannot spare anything; or, if anything, it can only be the merest trifle."

And what is the result? Either all, or almost all, is spent upon himself, or that which is not needed is put by for future days. The consequence is that such individuals are not happy spiritually, and often also do not prosper temporally, because, as they are not faithful over the little with which God is pleased to entrust them, He cannot entrust them with more, unless He does so, as He did to Israel, in the way of chastisement, and send leanness into their soul, or to lead them to see the vanity of such things. Often also, both in the case of the poorer, the middle, and the richer classes, God is obliged to send sickness, heavy losses, loss of business, etc., in order that He may take from His children what they would not gladly, constrained by the love of Christ, lay down at His feet.

EVEN AS TO THIS LIFE.

I have spent many years in the service of the Lord. During this period, especially during the last forty years, I have become acquainted with many thousands of believers, many hundreds of whom I have known intimately, as well as their circumstances. Moreover, many, very many, have honoured me with desiring my counsel and advice in their private affairs. What have I learnt, amongst other points, by this? That "there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Prov. xi. 24, 25). Many instances have I seen in which the

children of God scattered, and yet increased; yea scattered much, and yet abundantly increased; but far more have I seen, in which they withheld more than was meet, but it tended to poverty.

Notice here the words, "more than is meet." It is not said, withholdeth all; but "more than is meet"—viz., while he gives it is so little, in comparison with what it might be, and ought to be, that it tendeth to poverty. With all the desire to get on, very many were not able to do so, just because they only lived to themselves; they withheld more than was meet, and it tended to make or keep them poor. Bad debts, unexpected and unaccountable loss of custom, heavy family afflictions, etc., took away the money which they sought to keep for themselves, contrary to the will of God. While, on the other hand, I know many Christians, who, from giving 10 per cent. at first, have increased to 15 and 20 per cent., yea, 25 and $33\frac{1}{3}$ per cent., and I know even of 60 and 75 per cent. being given of the whole income; because these Christians longed to "*lay up treasure in heaven*," and *not on earth.*

Though we should never give *for the sake of being repaid by the Lord*, still, this will be the case, *if we give from right motives.* It is God's own declaration that it will be so. This is plainly to be gathered from the following passages: "Honour the Lord with thy substance, and with the first fruits of all thy increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Proverbs iii. 9, 10). "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom" (Luke vi. 38). "He that hath pity upon the poor lendeth unto

the Lord; and that which he hath given will He pay him again" (Prov. xix. 17).

GIVE TO GOD AND NOT TO MAN.

Even as to the way of spending our money, we should not be led by mere feeling, much less be influenced by its becoming known, and thus getting esteem from our fellow-men; nor should we do things because others do them, but as the stewards of God we should contribute the much or the little we have to give, as we are led after prayer, doing always what we do to God and not to man.

HOW TO MANAGE IT.

It may be said, How shall I put aside? Must I actually separate this money from my other money? The answer is, That is the simplest, and in many respects the best way; but it is not absolutely needful that it be done thus. A memorandum book may be kept, in which on one side is entered what is put aside for the Lord, to be expended on the poor, or for other benevolent or religious purposes, and on the other side may be put down what has been expended, and from time to time a balance may be struck. The amount thus put aside for the Lord is of course faithfully to be used for Him, else it would be mocking God: and therefore, instead of obtaining a blessing, it would rather be a curse.

ON GETTING INTO DEBT.

As regards the children of God, who by the labour of their hands, or in any business or profession, earn their bread, particularly the poorer classes of them, I give my affectionate yet solemn advice, to carry into practice the principles on which the Scriptural Knowledge Institution is conducted in reference to not going into debt. Are you in

debt? Then make confession of sin respecting it. Sincerely confess to the Lord that you have sinned against Rom. xiii. 8. And if you are resolved no more to contract debt, whatever may be the result, and you are waiting on the Lord and truly trust in Him, your present debts will soon be paid. Are you out of debt? Then whatever your future want may be, be resolved, in the strength of Jesus, rather to suffer the greatest privation whilst waiting upon God for help than to use unscriptural means, such as borrowing, taking goods on credit, etc., to deliver yourselves. This way needs but to be tried, in order that its excellency may be enjoyed.

ON BECOMING SURETY.

Jan. 13, 1841.—This evening I was called to the house of a brother and sister who are in the deepest distress. The brother had become surety for the debts of his son, not in the least expecting that he ever should be called upon for the payment of them; but as his son has not discharged his liabilities, the father has been called upon to do so, and except the money be paid within a few days he will be imprisoned. How precious it is, even for this life, to act according to the Word of God! This perfect revelation of His mind gives us directions for everything, even the most minute affairs of this life. It commands us: "Be not thou one of them that strike hands, or of them that are sureties for debts" (Prov. xxii. 26).

The way in which Satan ensnares persons, to bring them into the net, and to bring trouble upon them by becoming sureties, is that he seeks to represent the matter as if there were no danger connected with that particular case, and that one might be sure one should never be called upon to pay the money; but the Lord, the faithful Friend, tells us in

His own word that the only way in such a matter "to be sure" is "to hate suretyship" (Prov. xi. 15). The following points would seem to me of solemn moment for consideration if I were called upon to become surety for another: 1.—What obliges the person who wishes me to become surety for him to need a surety? Is it really a good cause in which I am called upon to become surety? I do not remember ever to have met with a case in which in a plain and godly and in all respects Scriptural matter such a thing occurred. There was generally some sin or other connected with it.

2.—If I become surety, notwithstanding what the Lord has said to me in His word, am I in such a position that no one will be injured by my being called upon to fulfil the engagements of the person for whom I am going to be surety? In most instances, this alone ought to keep one from it. 3.—If I still become surety, the amount of money for which I become responsible must be so in my power that I am able to produce it whenever it is called for, in order that the name of the Lord may not be dishonoured. 4.—But if there be the possibility of having to fulfil the engagements of the person in whose stead I have to stand, is it the will of the Lord that I should spend my means in that way? Is it not rather His will that my means should be spent in another way? 5.—How can I get over the plain word of the Lord, which is to the contrary, even if the first four points could be satisfactorily settled?

THREE GOOD RULES FOR BELIEVERS.

For the sake of younger believers, Mr. Müller propounded the following safe rules: 1.—Be slow to take new steps in the Lord's service, or in your own business, or in your

families. Weigh everything well; weigh all in the light of the Holy Scriptures, and in the fear of God. 2.—Seek to have no will of your own, in order to ascertain the mind of God regarding any steps you propose to take, so that you can honestly say you are willing to do the will of God, if He will only please to instruct you. 3.—But when you have found out what the will of God is, seek for His help, and seek for it earnestly, perseveringly, patiently, believingly, and expectingly; and you will surely, in His own time and way, obtain it.

ON MAKING BAD DEBTS.

Has it ever occurred to the reader that the Lord only can preserve anyone engaged in business from making bad debts? Has it also occurred to the reader that often the Lord (because we do not use for Him, as good stewards, that which He has been pleased to entrust us) allows bad debts to be made? Consider these things, dear Christian reader, you who are engaged in business. If you were engaged in mercantile affairs connected with hundreds of thousands of pounds, you might, by the help of God, be preserved year after year from making bad debts, provided you kept before you that you were the Lord's steward and carried on business for Him; whilst, on the other hand, thousands of pounds might be lost in one single year, out of a comparatively small business, because he who carried it on "withheld more than was meet, and therefore it tended to poverty," the Lord being obliged by bad debts (as they are called), which He uses as one of His rods, to deprive His servants of that which was not used aright.

MR. MULLER'S ADVICE TO BUSINESS MEN IN DIFFICULTIES.

I once knew a suddenly and deeply afflicted house of business. My advice to my Christian friends was to be grateful to God that He had not taken all from them. I said to them that, were I in their position, I should express my gratitude to the Lord by a thank-offering to Him that this sudden calamity had not taken away the whole of my property. These Christian friends, I found afterwards, resolved to give to the Lord £100 as a thank-offering for having dealt so mercifully with them and for not having allowed them to lose all. Well, dear reader, what do you think of this? You think, perhaps, this was very strange. Yes, it was very strange, according to the principles of this world; but what will you think when I tell you that these Christian friends have had the £100 repaid not merely ten-fold, twenty-fold, nor a hundred-fold, but far more than a thousand-fold?

ANOTHER INSTANCE.

In the early part of 1868, a Christian business man wrote to me for advice in his peculiarly difficult business affairs. His letter showed that he had a desire to walk in the ways of the Lord and to carry on his business to the glory of God; but his circumstances were of the most trying character. I therefore wrote to him to come to Bristol, that I might be able to advise him. Accordingly, he undertook the long journey, and I had an interview with him, through which I saw his most trying position in business.

Having fully conversed with him, I gave him the following counsel: 1.—That he should day by day, expressly for

SCHOOL OF THEOLO

that purpose, retire with his Christian wife that they might unitedly spread their business difficulties before God in prayer, and do this, if possible, twice a day. 2.—That he should look out for answers to his prayers, and expect that God would help him. 3.—That he should avoid all business trickeries, such as exposing for sale two or three articles marked below cost price, for the sake of attracting customers, because of its unbecoming a disciple of the Lord Jesus to use such artifices; and that, if he did so, he could not reckon on the blessing of God.

4.—I advised him, further, to set apart out of his profits week by week a certain proportion for the work of God, whether his income was much or little, and use this income faithfully for the Lord. 5.—Lastly, I asked him to let me know month after month how the Lord dealt with him. The reader will feel interested to learn that from that time the Lord was pleased to prosper the business of this dear Christian brother, so that his returns from the first of March, 1868, up to March 1st, 1869, were £9,138 13s. 5d., while during the same period the previous year they had been only £6,609 18s. 3d!

THE POOR MAY HELP THE POOR.

The world has this proverb, "Where there is a will there is a way." How much more is this true, in the best sense of the word, with regard to the children of God, who, through union with the Lord Jesus, have power with God. Only let us each, in our measure, make good use of this power. Our adorable Lord Jesus said to His *poor* disciples, who were themselves supported by the voluntary contributions of the godly Israelites, "Ye have the poor with you always, and whensoever ye will ye may do them good" (Mark

xiv.7). How are we to understand this if not in this way: Though you are poor yourselves, yet, because, as the children of God, you have power with God, and may obtain blessings from Him not only for yourselves, but for others, you are able to help the poor. Have we acted on this? Have we indeed used the power which, as His children, we have with God? If not, let us now rise, beloved fellow-believers, and seek to do so for the time to come.

A FEW INSTANCES SHOWING THE BLESSEDNESS OF SYSTEMATIC GIVING.

Hundreds of letters, many of them from men in business, came to Mr. Müller proving the blessedness of proportionate and systematic giving. Of these we can only quote a very few.

One was written by an Irish manufacturer, who sent £5: "I enclose a Post Office Order for £5, which, by the blessing of Almighty God, I am enabled to send you this year. You will no doubt remember that the first sum I sent you was 5s., I think now four years ago; and indeed, at that time it was a large sum for me to send—I might say considerably larger than the present. For some years previous to the time I sent you the first amount I was at times much perplexed over the subject of giving; and the end of my reasoning was always that a person so straitened in circumstances as I was then was not called upon to give. I kept this opinion until one of your Reports fell into my hands, and, from the accounts contained therein, was encouraged to send you the first amount of 5s. Soon after I thought my circumstances got somewhat easier. I then began to seek out cases of distress, and relieved them to the best of my ability; and, to the astonishment of many who

MR. MÜLLER'S FUNERAL,

Photo by] *Procession leaving the Chapel.* [*Mulvinter.*

Photo by] **MR. MÜLLER'S STUDY.** *[Henry R. Gibbs, London.*

In No. 3 Orphan House.

did not know the secret, and who wondered how I could give, I have proved that just as I give the Lord gives in return, for during the time since I first made up my mind to give, what with weakness of faith and false reasonings of friends, I sometimes withheld when I ought not, and, just as I withheld, the Lord in His infinite mercy withheld also. During the panic, which has yet scarcely passed over us, I dealt out to all who came within my reach according as I considered the circumstances required, and the result is that, although many in the same trade have been almost ruined, it has been the most prosperous year I have had since I commenced business! It would fill your heart with joy, if time and space would permit, for me to relate how in many instances I was directed to go to such and such a house, and enquire how they were getting on, and to find that I arrived just in time. But, above all, I have to thank God that my spiritual condition is much improved since I began to give."

"My dear Sir,—I have forwarded you, by my wife's request, a Paisley shawl, value £4 10s. It is now about ten years since I first adopted the principle of a 'proportionate giving,' mainly through the effect of a visit to your Orphan Houses, and the subsequent reading of your Reports. Prior to this I used to wonder, with every sovereign I gave, whether I was not doing more than was *prudent*, and the result was I had little pleasure in giving. Now, however, having been greatly prospered in business, I find myself able to give *fourfold* what I did, and can understand better what is meant by the blessedness of giving! Applications for help have long since ceased to produce irritation of feeling in me, for I know I am only called upon to dispense a fund which *is not my own;* and

when, after a careful apportioning of claims, the fund is expended, I have derived much comfort from the *certainty* that the adoption of the principle of proportionate giving has enabled me on the one hand to guide my affairs with discretion, and on the other to refrain from 'robbing God.'"

£3 from Orkney, with this statement: "Since I began to devote a regular proportion of my earnings to the cause of God, He has, I rejoice to say, greatly increased both my *ability* and my *desire* to do so."

From Staffordshire, with £5: "This last year, although so disastrous to most traders, has been the *best* I have ever had; and under God's providence, I have to thank you for *teaching me how to give.*"

With the following communication, received £10: "I am glad that, in your Reports, every year you urge the adoption of the practice of giving systematically; and I wish others would advise this too. It is good for the givers as much as for the recipients. It should be *proportionate*, as well as *systematic—i.e.*, in proportion to ability to give, without neglecting other claims, which may be prior claims. To illustrate my meaning, I would give my own practice to you, namely that I began business about sixty years ago in rather a small way, and soon began to give 5 per cent., then 10 per cent., which has not increased for some years, because, though the business prospered, my family increased also. But after some years the business income increased beyond all reasonable family expenditure, so I gave 15 per cent., then 20 per cent., and 25 per cent. Then, having put by for my widow (in case I should die before my dear wife) and children what I considered would be as much as expected by them, I continued in business,

and gave away *all my income*. Several years ago, however, being unable longer to fulfil duties of business, I gave it up to my sons. Since then I have lived economically on the interest of my capital put by. I give away from that reserve fund, and, in the course of fifty years, I have given away more than £100,000 among God's devoted servants, in order to strengthen their hands in His work."

A poor Christian woman living at some distance from Bristol, a cripple, who began by giving one penny per week out of her little earnings to the work on Ashley Down, was so blessed and prospered by the Lord that in time she was able to afford a weekly contribution of six shillings for the orphans. Upon one occasion her gift was wrapped up in a little piece of paper, inside which these words were written: "*Give; give; give—be ever giving. If you are living, you will be giving. Those who are not giving are not living!*"

CHAPTER XVI.

HINTS ON THE CHRISTIAN LIFE.

Take my heart, 'tis all Thine own,
To Thy will my spirit frame;
Thou shalt reign, and Thou alone,
Over all I have, or am.

J. Newton.

A FEW striking thoughts from Mr. Müller's writings in reference to the Christian life are the basis of this chapter. Such extracts could be multiplied did space permit, but those given, culled from an experience so wide, so long, so varied, will not, we trust, be without a measure of help and blessing to some.

O but believe, and you shall be saved. And when thus you are reconciled with God, through faith in His dear Son, walk before Him as an obedient child, seek in child-like simplicity to go to God for everything, and *do really treat God as your Father.*

Remember it is the very time for *faith* to work when *sight* ceases. The greater the difficulties, the easier for faith. As long as there remain certain natural prospects,

faith does not get on even as easily (if I may say so) as when all natural pospects fail.

The child of God ought to consider this word for his comfort: "If there be first a *willing mind*, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. viii. 12).

All children of God, whatever their position in the world or in the church, ought to put their trust in God for everything connected with their body, their soul, their business, their family, their church position, their service for God, etc. And it is impossible to do so without enjoying the blessedness which results from it, even first that peace that keeps the heart and mind like a garrison, and secondly true liberty with regard to circumstances, times, places, and persons.

The glory of God should be always before the children of God in what they desire at His hands; and their own spiritual profit, being so intimately connected with the honour of God, should never be lost sight of in their petitions.

It is not enough to begin to pray, nor to pray aright; nor is it enough to continue *for a time* to pray—but we must patiently, believingly continue in prayer, until we obtain an answer; and further, we have not only *to continue* in prayer unto the end, but we have also *to believe* that God does hear us and will answer our prayers. Most frequently

we fail *in not continuing* in prayer until the blessing is obtained, and *in not expecting* the blessing.

The disciples of the Lord Jesus should labour with all their might in the work of God, as if everything depended upon their own exertions; and yet, having done so, they should not in the least trust in their labour and efforts, and in the means which they use for the spread of the truth, but in God, and they should with all earnestness seek the blessing of God in persevering, patient and believing prayer. Here is the great secret of success, my Christian reader. Work with all your might; but trust not in the least in your work. Pray with all your might for the blessing in God; but work at the same time with all diligence, with all patience, with all perseverance. Pray, then, and work. Work and pray. And still again pray, and then work. And so on, all the days of your life. The result will surely be abundant blessing. Whether you *see* much fruit or little fruit, such kind of service will be blessed.

All Christians do not look on trials, afflictions, losses, pain, sickness, bereavement, as a dispensation intended by God for their good; and yet they are invariably intended for our good. We should seek habitually to recognise the hand of God in all His dealings with us, and believe that all are intended for our real profit, according to Rom. viii. 28.

What I would especially advise my fellow-believers in the Lord Jesus to aim after is to seek more and more to enter into the grace and love of God, in giving His only-begotten Son, and into the grace and love of the Lord Jesus, in

giving Himself in our room, in order that, constrained by love and gratitude, they may be increasingly led to surrender their bodily and mental strength, their time, gifts, talents, property, position in life, rank, and all they have and are to the Lord. By this I do not mean that they should give up their business, trade, or profession, and become preachers; nor do I mean that they should take all their money and give it to the first beggar who asks for it; but that they should hold all they have and are for the Lord, not as owners, but as stewards, and be willing, at His bidding, to use for Him part or all they have. However short the believer may fall, nothing less than this should be his aim.

Whilst I was staying at Nailsworth (1841) it pleased the Lord to teach me a truth irrespective of human instrumentality, as far as I know. The point is this—I saw more clearly than ever that the first great and primary business to which I ought to attend every day was to have my soul happy in the Lord. The first thing to be concerned about was not how much I could serve the Lord, how I might glorify the Lord, but how I might get my soul into a happy state, and how my inner man might be nourished. For I might seek to set the truth before the unconverted, I might seek to benefit believers, I might seek to relieve the distressed, I might in other ways seek to behave myself as becomes a child of God in this world, and yet, not being happy in the Lord, and not being nourished and strengthened in my inner man day by day, all this might not be attended to in a right spirit.

Before this time my practice had been, at least for ten years previously, to give myself to prayer after dressing

myself in the morning. *Now* I saw that the most important thing I had to do was to give myself to the reading of the word of God and to meditation on it that thus my heart might be comforted, encouraged, warned, reproved, instructed, and that thus, by means of the word of God, whilst meditating on it, my heart might be brought into experimental communion with the Lord. I began therefore to meditate on the New Testament from the beginning early in the morning. The first thing I did, after having asked in a few words the Lord's blessing upon His precious word, was to begin to meditate on the word of God, searching as it were into every verse to get blessing out of it, not for the sake of the public ministry of the word, not for the sake of preaching on what I had meditated upon, but for the sake of obtaining good for my own soul.

The result I have found to be almost invariably this, that very soon my soul has been led to confession, or to thanksgiving, or to intercession, or to supplication—so that, though I did not, as it were, give myself to *prayer*, but to *meditation*, yet it turned almost immediately more or less into prayer. When thus I have been for awhile making confession, or intercession, or supplication, or have given thanks, I go on to the next word or verse, turning all as I go on into prayer for myself and others, as the word may lead to it, but still continually keeping before me that food for my own soul is the object of my meditation. The result of this is that there is always a good deal of confession, thanksgiving, supplication, or intercession mingled with my meditation, and that my inner man almost invariably is even sensibly nourished and strengthened, and that by breakfast time, with rare exceptions, I am in a peaceful, if not happy, state of heart. Thus also the Lord is pleased

to communicate unto me that which, either very soon after or at a later time, I have found to become food for other believers, though it was not for the sake of the public ministry of the word that I gave myself to meditation, but for the profit of my own inner man. . . . I dwell so particularly on this point because of the immense spiritual profit and refreshment I am conscious of having derived from it myself, and I affectionately and solemnly beseech all my fellow-believers to ponder this matter.

I have found it a great blessing to treasure up in the memory the answers God graciously gives me to prayer. I have always kept a record to strengthen the memory. I advise the keeping of a little memorandum book. On one side—say the left hand side—put down the petition, and the date when you began to offer it. Let the opposite page be left blank to put down the answer in each case, and you will soon find how many answers you get, and thus you will be encouraged more and more, your faith will be strengthened ; and especially you will see what a lovely, bountiful and gracious Being God is ; your heart will go out more and more in love to God, and you will say—It is my Heavenly Father who has been so kind, I will trust in Him, I will confide in Him.

Does anyone ask me what is the best way of reading the Scriptures? In the first place, in order to have a deeper acquaintance with the Scriptures, it is absolutely needful that you read the whole in course, regularly through—not as some, perhaps, do, take the Bible, and where it opens there begin to read. If it opens on Psalm ciii. they read

Psalm ciii., if at John xiv. or Romans viii. they read John xiv. or Romans viii. By degrees the Bible opens naturally on such portions of Scripture. Let me affectionately say that it ill becomes the child of God thus to treat the Father's Book, it ill becomes the disciple of the Lord Jesus thus to treat their blessed Master. Let me affectionately urge those who have not done so, to begin the Old Testament from the beginning, and the New Testament from the beginning; at one time reading in the Old, and at another time in the New Testament; keeping a mark in their Bible to show how far they have proceeded. Why is it important to do this?

There is a special purpose in the arrangement of the Scriptures. They begin with the creation of the world, and close with the end of the world. As you read a book of biography or history, commencing at the beginning and reading through to the end, so should you read the revelation of God's will, and when you get to the end, begin again and again. But this is not all that is necessary. When you come to this blessed Book, the great point is, to come with a deep consciousness of your own ignorance, seeking on your knees the help of God, that by His Spirit He may graciously instruct you. If you do not understand some portions, be not discouraged, but come again and again to God, and He will guide you by little and little, and further instruct you in the knowledge of His will. And with an increasing knowledge of God obtained in a prayerful, humble way, you will receive, not something which simply fills the head, but something which exercises the heart, and cheers, comforts, and strengthens.

In order to have our faith *strengthened*, we must remember: I.—"That every good gift, and every perfect

gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James i. 17). As the increase of faith is a good gift, it must come from God, and therefore He should be asked for this blessing. II.—The following means, however, ought to be used: 1. The careful, diligent reading of the word of God, combined with meditation on it. Through reading His word, and especially through meditation on it, the believer becomes increasingly acquainted with the nature and character of God, and thus sees more and more, besides that He is just and holy; what a kind, loving, gracious, merciful, mighty, wise, and faithful Being He is, and therefore, in poverty, affliction of body, bereavement in his family, difficulty in his service, want of a situation or employment, he will repose upon the *ability* of God to help him, because he has not only learned from His word that He is of almighty power and infinite wisdom, but he has also seen instance upon instance in the Holy Scriptures in which His almighty power and infinite wisdom have been *actually exercised* in helping and delivering His people; and he will repose upon the *willingness* of God to help him, because he has not only learned from the Scriptures what a kind, good, merciful, gracious, and faithful Being God is, but because he has also seen in the word of God how, in a great variety of instances, He has *proved* Himself to be so. Thus the reading of the Scriptures, together with meditation on them, will be one especial means to strengthen our faith.

2. It is of the utmost importance that we seek to maintain an upright heart and a good conscience, and therefore do not knowingly and habitually indulge in those things which are contrary to the mind of God; and this is particularly the case with reference to *growth in faith*. All my confidence

in God, all my leaning upon Him in the hour of trial will be gone if I have a guilty conscience and do not seek to put away this guilty conscience, but still continue to do things which are contrary to His mind. And if in any particular instance I cannot trust in God because of my guilty conscience, then my faith is weakened by that instance of distrust; for faith with every fresh trial of it either increases by trusting God or *de*creases by not trusting Him; and thus there is less and less power of looking simply and directly to Him, and a habit of self-independence is begotten or encouraged. Either we trust in God, and in that case we neither trust in ourselves, nor in our fellow-men, nor in circumstances, nor in anything besides; or we *do* trust in one or more of these, and in that case do *not* trust in God.

3. If we indeed desire our faith to be strengthened we should not shrink from opportunities where our faith may be tried, and therefore through the trial may be strengthened. In our natural state we dislike dealing with God alone. Through our natural alienation from God we shrink from Him, and from eternal realities, and this tendency cleaves to us even after regeneration. Hence it is that more or less, even as believers, we have the same shrinking from standing with God alone—from depending on Him alone: and yet this is the very position in which we ought to be if we wish our faith to be strengthened. The more I am in a position to be tried in faith with reference to my body, my family, my services for the Lord, my business, etc., the more shall I have opportunity of seeing God's help and deliverance; and every fresh instance, in which He helps and delivers me, will tend towards the increase of my faith. On this account, therefore, the believer should not shrink from situations, positions, circumstances, in which his faith

may be tried; but should cheerfully embrace them as opportunities where he may see the hand of God stretched out on his behalf to help and deliver him, and whereby he may thus have his faith strengthened.

4. The last important point for the strengthening of our faith is, that we let God work for us when the hour for the trial of our faith comes, and do not work a deliverance of our own. Wherever God has given faith, it is given, among other reasons, for the very purpose of being tried—"That the trial of our faith, being much more precious than of gold that perisheth, though it be tried with fire, may be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter i. 7). Yea, however weak our faith may be, God will try it; only with this restriction, that as in every way He leads on gently, gradually, patiently, so also with reference to the trial of our faith. At first it will be tried very little in comparison with what it may be afterwards; for God never lays more upon us than He is willing to enable us to bear. Now when the trial of faith comes, we are naturally inclined to distrust God and to trust rather in ourselves, or in our friends, or in circumstances. We will rather work a deliverance of our own, somehow or other, than simply look to God and wait for His help.

But if we do patiently wait for God's help, if we work a deliverance of our own, then at the next trial of our faith it will be thus again: we shall again be inclined to deliver ourselves; and thus, with every fresh instance of that kind, our faith will decrease; whilst on the contrary, were we to stand still, in order to see the salvation of God, to see His hand stretched out on our behalf, trusting in Him alone, then our faith would be increased, and with every fresh case in which the hand of God is stretched out to help us in the

hour of trial our faith would be increased yet more. Would the believer therefore have his faith strengthened, he must, especially, *give time to God*, who tries his faith in order to prove to His child, in the end, how willing He is to help and deliver him the moment it is good for him.

CHAPTER XVII.

SOME INCIDENTS OF HIS LIFE.

These are parts of one great whole,
But for that which fills the soul,
Wait awhile.

MANY remarkable incidents happened in Mr. Müller's life, apart from the particular work in which he was engaged. Sometimes a stranger would call upon him and beg him to be the means of conveying money obtained by fraud back to the lawful owners; often he would be asked to advise in business crises; and in divers other ways his ripe Christian experience would be sought after. A number of more or less striking circumstances, mainly concerning himself, and collected from his writings, follow:

LOST THE WAY, ONLY TO FIND A BETTER ONE.

'In December, 1830, I went to Cullompton, where I preached several times, and likewise in a neighbouring village. In driving home from the village late at night, our driver lost his way. As soon as we found out our mistake, as we were then near a house, it struck me that the hand of

God was in this matter; and having awakened the people of the house, I offered a man something if he would be kind enough to bring us into the right road. I now walked with the man before the gig, and conversed with him about the things of God, and soon found out that he was an awful backslider. . . . About eight years after this circumstance, the individual who drove me that night introduced himself to me as a believer, and told me that on that evening he received his first impression under the preaching of the word. The missing of the right road may have been connected with his state of mind. I only add that up to that time the individual had been a very dissipated young man, who caused his believing parents very much grief. Their love led them to convey me and my wife to this village and back again, and truly the Lord gave them a reward in doing so.

OUT OF CURIOSITY TO HEAR HIS FOREIGN ACCENT.

"December 17, 1833.—This evening Brother Craik and I took tea with a family, of whom five have been brought to the knowledge of the Lord through our instrumentality. (About a twelvemonth afterwards, the number had increased to seven). The first member of this family who was converted came merely out of curiosity to hear my foreign accent, some words having been mentioned to her which I did not pronounce properly. Scarcely had she entered the chapel when she was led to see herself a sinner. Her intention had been to stay only a few minutes. But she felt herself as if bound to the seat whilst I was speaking, and remained to the close of the meeting. She then went hastily home, instead of pursuing her pleasures, washed the paint off her face, stayed at home that Lord's-day until the

meeting began again, and from that day was truly converted. Having found the Lord, she entreated her brothers and sisters to go and hear the Gospel preached, who, in doing so, were likewise converted. May my dear missionary brethren always be mindful that the Lord can bless a few broken sentences, however badly the words are pronounced, as a means in the conversion of sinners!"

PRAYED ALOUD IN THE COACH.

"In travelling in Germany in 1835, a Frenchman, having heard my testimony for Jesus once or twice, when the last merry companion had left the coach, quitted my society, it being too dull for him, and joined himself to an officer in the army, sitting in the forepart of the coach. (The coach was divided into the forepart and inside.) This gave me a blessed and most refreshing opportunity to pray for about an hour *aloud* in the coach, which strengthened and refreshed my soul. It was particularly kind of the Lord to give me an opportunity of praying aloud, as, on account of having then already travelled forty-eight hours uninterruptedly, my body was too tired to allow me to continue for any length of time in mental prayer."

WEAK MOMENTS.

"May 15, 1837.—To-day I have had again much reason to mourn over my corrupt nature, particularly on account of want of gratitude for the many temporal mercies by which I am surrounded. I was so sinful as to be dissatisfied on account of the dinner, because I thought it would not agree with me, instead of thanking God for the rich provision, and asking *heartily* the Lord's blessing upon it and remembering the many dear children of God who would have been glad

of such a meal. I rejoice in the prospect of that day, when, in seeing Jesus as He is, I shall be like Him."

CONFORMING TO THE LAWS.

"December 24, 1837.—This day I determine, by the help of God, no more to send letters in parcels, because I now clearly see that it is against the laws of the country, and it becomes me, as a disciple of Jesus, in every respect to submit myself to the government, in so far as I am not called upon to do anything contrary to the word of God."

THIEVES BREAK INTO GIDEON CHAPEL.

"Jan. 13, 1834.—The Lord verified in our experience the truths which I had preached *last evening* in speaking on 'Hast thou not made an hedge about him, and about his house, and about all that he hath, on every side?' (Job i. 10). Thieves attempted to break into Gideon Chapel. They had broken it open, but were either smitten with blindness, so as not to see a certain door which had been left unlocked, or were disturbed before accomplishing their design, for there was nothing missing."

"Jan. 2, 1838.—During last night thieves broke into our house, and into the schoolroom of Gideon Chapel. Being stopped by a second strong door in my house, or rather being prevented from going farther by our loving Father, who did not allow the hedge which He has set round about us at this time to be broken through, nothing was missing, except some cold meat, which they took out of the house. They broke open several boxes in Gideon schoolroom, but took nothing. They left some of the bones, the meat being cut off, in one of the boxes in Gideon schoolroom, and hung up another in a tree in our garden. So depraved is

man naturally when left to himself that he not only steals his fellow-man's property, but also makes sport of the sin!"

IRRITABILITY ON ACCOUNT OF THE COLD.

"Jan. 16, 1838.—The weather has been very cold for several days, but to-day I suffered much, either because it was colder than before, or because I felt it more owing to the weakness of my body, and having taken so much medicine. I arose from my knees and stirred the fire; but I still remained very cold. I was a little irritated by this. I moved to another part of the room, but felt the cold still more. At last, having prayed for some time, I was obliged to rise up and take a walk to promote circulation. I now entreated the Lord on my walk that this circumstance might not be permitted to rob me of the precious communion which I have had with Him the last three days, for this was the object at which Satan aimed. I confessed also my sin of irritability on account of the cold, and sought to have my conscience cleansed through the blood of Jesus. He had mercy upon me, my peace was restored; and when I returned I sought the Lord again in prayer, and had uninterrupted communion with Him.——I have purposely mentioned the above circumstance in detail in order to show how the most trivial causes may operate in suddenly robbing one of the enjoyment of most blessed communion with God."

PRAYING IN THE GARDEN.

"Jan. 22, 1838.—This evening I was walking in our little garden, meditating on Heb. xiii. 8, 'Jesus Christ the same yesterday, and to-day, and for ever.' Whilst meditating on His unchangeable love, power, wisdom, etc., and turning all, as I went on, into prayer respecting myself, and whilst

applying likewise His unchangeable love, power, wisdom, etc., both to my present spiritual and temporal circumstances, all at once the present need of the Orphan Houses was brought to my mind. Immediately I was led to say to myself, 'Jesus, in His love and power, has hitherto supplied me with what I have needed for the orphans, and in the same unchangeable love and power He will provide me with what I may need for the future.' A flow of joy came into my soul whilst realising thus the unchangeableness of our adorable Lord. About one minute later, a letter was brought me with £20 enclosed. In it was written: 'Will you apply the amount of enclosed bill to the furtherance of the objects of your Scriptural Knowledge Society, or for your Orphan establishment, or in the work and cause of our Master in any way that He Himself, on your application to Him, may point out to you. It is not a great sum, but it is a sufficient provision for the exigency of to-day; and it is for *to-day's* exigencies that, ordinarily, the Lord provides. To-morrow, as it brings its demands, will find its supply.'"

AN EPISODE AT TROWBRIDGE DURING ILLNESS.

"Sept. 7, 1839.—I am surrounded by kind friends in the dear saints under whose roof I am, and feel quite at home. My room is far better than I need; yet an easy chair, in this my weak state of body, to kneel before in prayer, would have added to my comfort.—In the afternoon, without having given a hint about it, I found an easy chair put into my room. I was struck with the kindness, the especial kindness, of my Heavenly Father, in being mindful of the smallest wants and comforts of His child."

ON RISING EARLY.

"Sept. 28, 1839.—During my stay at Plymouth, I was

stirred up afresh to early rising, a blessing the results of which I have not lost since. That which led me to it was the example of the brother in whose house I was staying, and the remark which he made in speaking on the sacrifices in Leviticus, 'That as not the refuse of the animals was to be offered up, so *the best part of our time* should be especially given to communion with the Lord.' I had been on the whole rather an early riser during former years. But since the nerves of my head had been so weak I thought that, as the day was long enough for my strength, it would be best for me not to rise early, in order that thus the nerves of my head might have the longer quiet. On this account I rose only between six and seven, and sometimes after seven. For the same reason also I brought myself purposely into the habit of sleeping a quarter of an hour, or half-an-hour, after dinner, as I thought I found benefit from it in quieting the nerves of my head. In this way, however, my soul had suffered more or less every day, and sometimes considerably, as now and then unavoidable work came upon me before I had had sufficient time for prayer and reading the word. After I had heard the remark to which I have alluded, I determined that, whatever my body might suffer, I would no longer let the most precious part of the day pass away while I was in bed. By the grace of God, I was enabled to begin the very next day to rise earlier, and have continued to rise earlier since that time. I allow myself now about seven hours' sleep, which, though I am far from being strong and have much to tire me mentally, I find is quite sufficient to refresh me. In addition to this, I gave up the sleeping after dinner. The result has been that I have thus been able to procure long and precious seasons for prayer and meditation before breakfast, and as to my body and the

state of my nervous system in particular, I have been much better since."

THE MONEY WAS REFUSED.

"Jan. 1, 1840.—This morning, about one hour after midnight, when our prayer meeting was over, I received a paper with some money sealed up in it for the orphans. A few minutes afterwards I remembered that the individual who gave it was in debt, and I was aware she had been repeatedly asked by her creditors for payment. I resolved, therefore, without opening the paper, to return it, as no one has a right to give whilst in debt. This was done when I knew that there was not enough in hand to meet the expenses of the day."

THE PAWNED BOOKS.

"About October, 1837, I sent some Bibles and 46 copies of my 'Narrative' to a brother in Upper Canada. About eighteen months afterwards I heard that this box had not arrived. I then wrote to the shipbroker at Liverpool (who as agent had to send it to America, and to whom I had paid his commission and the freight) to make enquiry about the box, but I received no answer. About a month afterwards my letter was returned to me through the Dead Letter Office, and it was stated on the outside that the individual had left Liverpool, and no one knew where he had gone. Putting all these things together, I had now full reason to think that the broker had never sent off the box. My comfort, however, was that though this poor sinner had acted thus, yet the Lord, in His own place and way, would use the Bibles and my 'Narratives.' Now, almost immediately after my arrival in Liverpool, a brother told me that several

persons who had read my 'Narrative' wished to hear me preach, and that he knew a considerable number had been bought by a brother, a bookseller, from pawnbrokers, and sold again, and that some also had been ordered from London when there were no more to be had otherwise. It was thus evident that the shipbroker pawned these 'Narratives' before he absconded, but the Lord used them as I had hoped."

"OFTEN CHEERED MY HEART."

"Nov. 8, 1840.—There was 1s. put into the box at Bethesda, with the words, 'Jehovah Jireh.' These words have often been refreshing to my soul for many years past, and I wrote them with a valuable diamond ring, set with ten brilliants, which was given for the orphans about twenty months since, upon a pane of glass in my room, which circumstance, in remembrance of the remarkable way in which that valuable ring came, has often cheered my heart, when in deep poverty my eyes have been cast upon 'JEHOVAH JIREH' (*i.e.*, the Lord will provide) whilst sitting in my room."

A REMONSTRANCE, AND A REWARD.

"May 23, 1844.—Two persons, professed believers, called on me to-day; they were going from house to house in the street where I live to ask money for a chapel debt. I remonstrated with them, and sought to show them how the name of the Lord was dishonoured by them, in calling upon the enemies of the Lord for pecuniary assistance towards what they consider the work of the Lord. I sought to show them that, if their work were of God, He would in answer to their prayers send them help; and if not, ought they not to give up what was not His work, and not force the matter

by calling promiscuously from house to house upon believers and unbelievers. Their reply was: 'The gold and the silver are the Lord's, and therefore we call upon the unconverted for help for His work.' My reply was: 'Because the gold and silver are the Lord's, therefore we, His children, need not go to His enemies for the support of His work.' Now *at that very moment* while I was thus speaking for the Lord, having then *nothing at all* in hand for the orphans or the other subjects, the postman brought a small brown paper parcel and a letter. My conversation seemed, for the time at least, fruitless, for those two individuals, having left, went as before from house to house; but when I came back to my room, I found the blessedness of the Scriptural way, for the parcel, which the postman had brought while I was conversing, came from Ireland, and contained two Post Office Orders for £5 each and a worked stool cover; the letter, which was from Seaton, contained £1 for the orphans; and £1 1s. 5d. had been sent, having been taken out of the boxes in the Orphan Houses—so that altogether, whilst these persons were with me, £12 1s. 5d. had come in!"

HIS DAUGHTER'S EDUCATION.

"After our daughter had been at school for half a year, I asked for the account, when it was stated to me by the Christian lady in whose establishment she was that she had pleasure in educating her gratuitously. However, as I pressed the matter, I obtained the account. It was paid, but the exact sum was returned to me anonymously, which, of course, I found out at once to be from the Christian sister at whose school my daughter was. From that time I could never more obtain the account, though my dear child was

about six years longer at school. I refer to this point for this especial reason: God had laid it on my heart to care about poor destitute orphans. To this service I had been led to give myself. He, in return, as a recompense even for this life, took care that my own beloved child should have a very good education, free of expense to me. I was able, and well able, to pay for her education, and most willing to do so; but the Lord gave it gratuitously, thus showing how ready He is abundantly to help me and to supply my wants."

SAVED FROM A MADMAN.

"I was labouring for a little while at Bowness and Keswick, in the ministry of the word, in October and November, 1847. When at Keswick, I stayed with my dear wife in a large boarding-house, in which, however, we were then alone, except a single gentleman. Just before we left Keswick I heard that the gentleman lodging in the house had shot himself during the night, but was not quite dead. We had not heard the report of the pistol, it being a very stormy night and the house large. Two days after, I received from a Christian brother at Keswick the following information respecting the transaction:—

Keswick, Nov. 25, 1847.

Dear Mr. Müller,—The tender and Almighty care of our loving Father was never more over *you*, and indeed over all of us, than in your stay at Mrs. ——'s. Mr. —— was quite deranged for two or three days before you left. Without any control, he had been walking about his room for the last two days and nights with loaded pistols in his hands. Furthermore, he had taken it into his head that you were going to kill him. How gracious of God that He spread His wings over you and over dear Mrs. Müller, so that Satan could not break through the fence to hurt even a hair of your heads. Speaking after the manner of men, there was nothing to have hindered him coming into the room

where we were all at tea,* and of firing amongst us; but the Lord was our refuge and fortress, and preserved us from danger, which we knew not of. He shot himself in the neck and the breast, but is not dead. He has a straight waistcoat on. I assisted in cutting his clothes off and the other little offices needed at such time, and told him of Christ's love in dying for poor sinners. "I know it," he said. He shot himself the first time about three o'clock in the morning, and again about seven.

"I add an extract from a second letter written by the same Christian brother, because it shows still further how very merciful the Lord was to us at the time in protecting us:—

Mr. —— is still alive, and has been removed by his friends into Yorkshire. It appears insanity is in his family, his father being at this time in an asylum. It is evident that he had the pistols in his pockets, but of this no one knew until after the occurrence had taken place. I do not know what time of night you went to bed, but I judge it was about ten. If so, it was at ten o'clock —— came down from his bedroom, after having been there six hours. It was a mercy you did not meet him, as it is plain that he had loaded pistols on his person.

SERIOUS ILLNESS OF HIS DAUGHTER IN 1853.

"Persons often have, no doubt, the idea respecting me that all my trials of faith regard matters connected with money, though the reverse has been stated by me very frequently; now, however, the Lord would try my faith concerning one of my dearest earthly treasures—yea, next to my beloved wife, the dearest of all my earthly possessions. Parents know what an only child, a beloved child is, and what to believing parents an only child, a believing child, must be. Well, the Father in Heaven said, as it were, by this His dispensation, 'Art thou willing to give up this child

* The evening before Mr. Müller's departure he had invited a number of believers to tea, to spend some time together in prayer, reading the Holy Scriptures, and in intercourse on spiritual subjects.

to Me?' My heart responded, 'As it seems good to Thee, My Heavenly Father. Thy will be done.' But as our hearts were made willing to give back our beloved child to Him who had given her to us, so He was ready to leave her to us, and she lived."

AN OFFER REFUSED—AND THE SEQUEL.

"Jan. 19, 1858.—Yesterday I received a letter stating that a stranger had offered to pay 100 guineas to the funds of the Institution if, together with an orphan girl, who was to be received, I would at the same time admit her brother, whose turn was not come. This was of course declined, as the cases of the orphans are considered in the order in which applications are made and according to the vacancies which occur for boys and girls; and money never influences me in the least. Now see, Christian reader, how God recompensed this acting in His fear, irrespective of the loss of the money. The lady who had offered the 100 guineas, and who received this negative reply, and entire stranger to me, very kindly sent me £300 a little while after, though the little boy was not admitted."

PRAYER—THE UNIVERSAL REMEDY.

"One of the drains at the New Orphan Houses were stopped up (in 1862). It runs about eleven feet deep under ground. A place was opened, but in vain. A second and third place was opened, but in vain. The difficulty was very great, for the drain not only ran under the foundations of one of the Houses, but it appeared also needful to lay open the ground for nearly one hundred feet long and eleven feet deep, which not only would have been connected with very heavy expense, but would also have been most undesirable

for many reasons. Under these trying and difficult circumstances our hope was in God, and to Him we betook ourselves, calling daily on Him at least three times for help. One more place was now opened, and the Lord, in His pity and compassion, ordered it so that the opening was made at the very spot where the obstruction existed; and in a few hours more all the difficulties were over, with comparatively little expense. Be then, dear Christian reader, encouraged to roll all your burdens and cares upon God in believing prayer, and you will not look to Him in vain."

"In the winter of 1857, the boiler of the heating apparatus of No. 1 House was found to leak considerably, and its repair was not only a very necessary, but a serious matter. After the day was fixed for the work, a bleak north wind set in, accompanied by the first really cold weather. What was to be done? The repairs could not be put off. I therefore asked the Lord for two things, viz., that He would be pleased to change the north wind into a south wind, and that He would give to the workmen 'a mind to work,' for I remembered how much Nehemiah accomplished in 52 days whilst building the walls of Jerusalem, because 'the people had a mind to work.' Well, the memorable day came. The evening before the bleak north wind blew still; but on the Wednesday (when the fire was to be let out), the south wind blew, exactly as I had prayed. The weather was so mild that no fire was needed! The brickwork is removed, the leak is found out very soon, the boiler-makers begin to repair in good earnest. About half-past eight in the evening, when I was going home, I was informed at the lodge that the acting principal of the firm from whom the boiler-makers came had arrived to see how the work was going on, and whether he could in any way speed the matter.

I went immediately, therefore, into the cellar to see him with the men, to seek to expedite the business. In speaking to the principal of this, he said in their hearing, 'The men will work late this evening, and come very early again to-morrow.' 'We would rather, Sir,' said the leader, 'work all night.' Then remembered I the second part of my prayer, that God would give the men 'a mind to work.' Thus it was. By the morning the repair was accomplished, the leak was stopped, though with great difficulty, and within about thirty hours the brickwork was up again and the fire in the boiler—and all the time the south wind blew so mildly that there was not the least need of a fire."

THE EXACT SUM.

"Jan. 9, 1857.—This evening I posted on my way home two orders for £40 each for two brethren labouring in China, £10 for a brother labouring in Scotland, and £10 for two brethren labouring in Devonshire. At home I found a registered letter containing £100 for foreign labourers—the exact sum I had just sent off!"

A PROPOSAL TO START A FUND FOR MR. MÜLLER'S OLD AGE.

"On October 12, 1856, was sent to me a cheque for £100, with the donor's request to receive this for myself, as the beginning of a fund for my support when advanced in years, and for that of my family. This kind and well intended proposal by the donor (who since has died) appeared to me as a subtle temptation laid for me (though far from being intended so by him) to depart from the principles on which I had been acting for 26 years, both

regarding myself and the orphan work. By God's grace I had not a moment's hesitation as to what to do. While most fully appreciating the great kindness of the donor, I looked upon this as a temptation, permitted by God, to put my trust in something else than Himself, and I therefore sent the following reply:—

21, Paul Street, Kingsdown, Bristol.
Oct. 12, 1856.

My Dear Sir,—I hasten to thank you for your kind communication, and to inform you that your cheque for £100 has safely come to hand.

I have no property whatever, nor had my dear wife; nor have I had one single shilling regular salary as Minister of the Gospel for the last 26 years, nor as the Director of the Orphan Houses and the other objects of the Scriptural Knowledge Institution for Home and Abroad. When I am in need of anything I fall on my knees and ask God that He would be pleased to give me what I need, and He puts it into the heart of someone or other to help me. Thus all my wants have been amply supplied during the last 26 years, and I can say, to the praise of God, I have lacked nothing. My dear wife, and my only child, a daughter twenty-four years old, are of the same mind. Of this blessed way of living none of us is tired, but we become day by day more convinced of its blessedness.

I have never thought it right to make provision for myself, or my dear wife and daughter, except in this way: that when I have seen a case of need, such as an aged widow, a sick person, or a helpless infant, I have used the means freely which God has given me, fully believing that if either myself or my dear wife or daughter, at some time or other, should be in need of anything, that God would richly repay what was given to the poor, considering it as lent to Himself.

Under these circumstances I am unable to accept your kind gift of £100, *towards making a provision for myself and family;* for so I understand your letter. Anything given to me unasked for by those who have it in their hearts to help to supply my personal and family expenses I thankfully accept; or any donation for the work of God in which I am engaged I also thankfully accept as a steward for the orphans, etc.; but your kind gift seems to me

especially given *to make a provision for myself*, which I think would be displeasing to my Heavenly Father, who has so bountifully given me my daily bread hitherto. But should I have misunderstood the meaning of your letter, be pleased to let me know it. I hold the cheque till I hear again from you.

In the meantime, my dear Sir, whatever your letter meant, I am deeply sensible of your kindness, and daily pray that God would be pleased richly to recompense you, both temporally and spiritually. I am, dear Sir, yours very gratefully,

GEORGE MÜLLER.

"Two days after I received a reply, in which the donor desired me to use the £100 for the support of the orphans, for which object I gladly accepted this sum. The day after that, I received another £100 from the same donor, and four days after £100 more. All for the support of the orphans, and from an individual whom I had never seen."

HOW TO GET MONEY OUT OF CHANCERY.

"Feb. 4, 1858.—In Sept., 1856, I was informed that the late Mrs. S., of Clifton, had left me, for the benefit of the orphans, a legacy of £500. When, therefore, about fourteen months had elapsed and the legacy was not paid to me, I felt it my duty, as a steward, to ask whether there was any reason why the legacy was not paid, and was informed by the solicitor in whose hands the business was that that part of the property out of which the legacy was to be paid was in Chancery. Most of my readers will therefore suppose there was but little prospect of soon obtaining the money. However, my universal remedy for every difficulty, trial, and disappointment, viz., faith and prayer, were now resorted to; and I asked the Lord that He would be pleased, contrary to all human appearances, to cause this money soon to come to hand; and accordingly on Feb. 4,

1858, the legacy of £500 was paid to me, with interest from Aug. 27, 1857, up to this day at the rate of 4 per cent., being £8 9s. 1d. Let this instance be a further encouragement to the believing reader to turn everything into prayer." (Mr. Müller prayed numerous legacies out of Chancery after this.)

EXPECT AN ANSWER TO YOUR PRAYER.

"During our first visit to Düsseldorf, in 1876, a godly City Missionary came to me one day, greatly tried, because he had six sons, for whose conversion he had been praying many years, and yet they remained unconcerned about their souls, and he desired me to tell him what to do. My reply was, '*Continue* to pray for your sons, and *expect* an answer to your prayer, and you will have to praise God.' Now, when after six years I was again in the same city, this dear man came to me, and said he was surprised he had not seen before himself what he ought to do, and that he had resolved to take my advice, and more earnestly than ever give himself to prayer. Two months after he saw me, five of his six sons were converted within eight days, and have for six years now walked in the ways of the Lord, and he had hope that the sixth son also was beginning to be concerned about his state before God. May the Christian reader be encouraged by this, should his prayers not at once be answered, and, instead of ceasing to pray, wait upon God all the more earnestly and perseveringly, and *expect* answers to his petitions."

"PRAY WITHOUT CEASING."

"In November, 1844, I began to pray for the conversion of five individuals. I prayed every day without one single

intermission, whether sick or in health, on the land or on the sea, and whatever the pressure of my engagements might be. Eighteen months elapsed before the first of the five was converted. I thanked God, and prayed on for the others. Five years elapsed, and then the second was converted. I thanked God for the second, and prayed on for the other three. Day by day I continued to pray for them, and six years passed before the third was converted. I thanked God for the three, and went on praying for the other two. These two remain unconverted. The man to whom God in the riches of His grace has given tens of thousands of answers to prayer in the self-same hour or day in which they were offered, has been praying day by day for nearly thirty-six years for the conversion of these two individuals, and yet they remain unconverted. But I hope in God, I pray on, and look yet for the answer." (In 1897, these two men, sons of a friend of Mr. Müller's youth, were not converted—that is, after God had been entreated on their behalf for *fifty-two years, every day*. "They are not converted yet," said Mr. Müller, "*but they will be!*").

A MIGHTY SPIRITUAL WAVE.

"In November, 1856, a young Irishman, Mr. James McQuilkin, was brought to the knowledge of the Lord. Soon after his conversion he saw advertised my 'Narrative.' He had a great desire to read it, and procured it accordingly. God blessed it greatly to his soul, especially in showing to him what could be obtained by prayer. He said to himself something like this: 'See what Mr. Müller obtains simply by prayer. Thus I may obtain blessing by prayer.' He now set himself to pray that the Lord would give him a spiritual companion, one who knew the Lord. Soon after

he became acquainted with a young man who was a believer. These two began a prayer-meeting in one of the Sunday schools in the parish of Connor. Having his prayer answered in obtaining a spiritual companion, Mr. McQuilkin asked the Lord to lead him to become acquainted with some more of His hidden ones. Soon after the Lord gave him two more young men, who were believers previously, as far as he could judge.

"In autumn, 1857, Mr. McQuilkin stated to these three young men what blessing he had derived from the 'Narrative,' how it had led him to see the power of believing prayer; and he proposed that they should meet for prayer to seek the Lord's blessing upon their various labours in the Sunday schools, prayer-meetings, and preaching of the Gospel. Accordingly, these four met together for prayer in a small schoolhouse near the village of Kells every Friday evening. By this time the great and mighty working of the Spirit, in 1857, in the United States, had become known, and Mr. McQuilkin said to himself, 'Why may not we have such a blessed work here, seeing that God did such great things for Mr. Müller, simply in answer to prayer?'

"On January 1, 1858, the Lord gave them the first remarkable answer to prayer in the conversion of a farm servant. He was taken into the number, and thus there were five who gave themselves to prayer. Shortly after, another young man was converted; there were now six. This greatly encouraged the other three who first had met with Mr. McQuilkin. Others now were converted, who were also taken into the number; but only believers were admitted to these fellowship meetings, in which they read, prayed, and offered to each other a few thoughts from the Scriptures. These meetings and others for the preaching of

the Gospel, were held in the parish of Connor, Antrim, Ireland. Up to this time all was going on most quietly, though many souls were converted. There were no physical prostrations, as afterwards. About Christmas, 1858, a young man, who had come to live at Connor, and who had been converted through this little company of believers, went to see his friends at Ahoghill, and spoke to them about their own souls, and the work of God at Connor. His friends desired to see some of these converts. Accordingly Mr. McQuilkin, with two of the first who met for prayer, went on February 2, 1859, and held a meeting at Ahoghill, in one of the Presbyterian churches. Some believed, some mocked, and others thought there was a great deal of presumption in these young converts; yet many wished to have another meeting.

"This was held by the same three young men on February 16th, 1859; and now the Spirit of God began to work, and to work mightily. Souls were converted, and from that time conversions multiplied rapidly. Some of these converts went to other places, and carried the spiritual fire, so to speak, with them. The blessed work of the Spirit of God spread in *many places*. On April 5th, Mr. McQuilkin went to Ballymena, held a meeting there in one of the Presbyterian churches, and on April 11th held another meeting in another of the Presbyterian churches. Several were convinced of sin, and the work of the Spirit of God went forward in Ballymena. On May 28th he went to Belfast.

"During the first week there were meetings held in five different Presbyterian churches, and from that time the blessed work commenced in Belfast. In all these visits he was accompanied and helped by Mr. Jeremiah Meneely, one

of the three young men who first met with him, after the reading of my 'Narrative.' From this time the work of the Holy Ghost spread further and further. Such was the *beginning* of that mighty work of the Holy Spirit which led to the conversion of hundreds of thousands; for some will remember how in 1859 this fire was kindled in England, Wales, and Scotland; how it spread through Ireland, England, Wales, and Scotland; how the Continent of Europe more or less partook of the mighty working of the Spirit; and how it led thousands to give themselves to the work of Evangelists."

SCHOOL OF THEOLO

CHAPTER XVIII.

AT EVENING TIME.

Be the day weary, or be the day long.
At last it ringeth to evensong.

AFTER May, 1892, when Mr. Müller returned from his last missionary tour, he devoted himself chiefly to the direction of the work of the Scriptural Knowledge Institution, with occasional visits to various places to address meetings. He took part in rotation on Sunday mornings at several chapels with which he was associated in Bristol, and his Lord's-day evenings were devoted to Bethesda, Great George Street, where he usually preached to large congregations.

Considering the advanced age to which Mr. Müller attained, it seems strange to have to write that as a matter of fact he was endowed naturally with anything but an iron constitution, and that not once, but many times, was he laid aside by illness. In 1837, he greatly feared lest he should become insane. But in his ninety-second year he could say, in writing the annual record of the work, "I have been able every day, and all the day, to work, and that with ease, as seventy years since!" He found no difficulty either in preaching to large congregations, and

altogether, physically, mentally, and spiritually, was a "grand old man."

At Bethesda, on his 90th birthday, Mr. Müller received the congratulations of his friends—with it being a presentation—and his speech made in reply showed a strength of body and vigour of mind that betokened, even at his advanced age, the probability of substantial work being yet in store for him. Indeed, on that occasion he joyously remarked that his voice and chest were stronger ever than when he commenced preaching 69 years previously. His mental powers, too, were as clear as when he passed his examinations, and wrote essays in Latin, French, German, and had to pass examinations in Hebrew and Greek, mathematics, history, and the like. For 69 years and ten months he had been a happy man—a very happy man. That he attributed to two things. Firstly, he had maintained a good conscience, not wilfully going on in a course he knew to be contrary to the mind of God; he did not mean, of course, he was perfect; he was poor, weak, and sinful. Secondly, he attributed it to his love for the Holy Scripture. Of late years his practice had been four times every year to read through the Scriptures with application to his own heart and with meditation, and that day he was a greater lover of the word of God than he was 66 years ago. The more it was treated with carelessness and indifference, and the more it was reasoned away, the closer he stuck to it.

All his life Mr. Müller was, as has been already shown, a hard worker. Winter and summer, his practice was to rise at an early hour, and at eight o'clock he went through his correspondence, afterwards receiving assistants, to whom he assigned their respective duties. An interesting glimpse of the veteran philanthropist at home is afforded by the

Christian Commonwealth, whose representative visited Mr. Müller at the close of 1892. "Mr. Müller lives in one of the Orphan Houses, where I called by appointment. I was conducted up the stone steps of the building, in the construction of which very little wood or inflammable material is used, and along a corridor with doors at regular intervals. Through one of these doors I passed into the presence of Mr. George Müller. The apartment—apparently Mr. and Mrs. Müller's private room—was comparatively small, and simply furnished. A table, a couch, one or two ordinary chairs, a single armchair, which only by a stretch of the imagination could be described as 'easy,' were the chief articles of furniture. On the walls were Scripture texts, and on the table an open Bible, which had the appearance of having just been read. I was prepared to see a venerable-looking gentleman, bent beneath the weight of years, and physically feeble. To my surprise, I found Mr. Müller in appearance a man of considerable bodily vigour. His tall, stately form was, as far as I observed, not in the least bowed by age, and when he afterwards accompanied me along the corridor his step was firm and his stride lengthy and rapid. His face wears an expression of austerity, and his strongly-marked features show that he is, in some respects at least, a man of iron. Yet he knows how to smile, and when he does this you see quite another aspect of his nature. He carries with him a most impressive air of lofty dignity. His manners are those of a prince. In personal intercourse he is most courteous and graceful. He speaks with great deliberation, with a noticeable German accent.

"Here is a man 87 years of age still carrying on with his own hand certainly one of the most remarkable organisations in the history of the world. An idea of the

extent of his work may be gathered from the fact that he has, so he told me, seven assistants for correspondence alone. Yet because he never advertises nor appeals, only a comparatively few, even of the philanthropically disposed Christian public, know that the faith-life has by him been tested and proved. The question is asked, 'Is prayer answered?' Let the earnest enquirer read the history of this Institution, and see if he can come to any other conclusion than that the prayer of faith is in very deed answered. Sceptics, like Professor Huxley, demand evidence—nothing but cold, unemotional, undeniable evidence will satisfy them. Here is evidence, evidence in abundance; evidence not consisting of one incident only, but of a thousand; not confined to one day, or week, or year, but spread over more than half a century. If facts have any value or significance at all, such actualities as these cannot, on scientific grounds, be ignored."

The strength of Mr. Müller's faith was not only seen in the colossal institution he built up, but in the manner in which he met his personal trials. Calm submission to the will of God was the only feeling he evinced when wife or child was taken from him. His tears were tears of joy. Again, when in connection with the Orphan Houses, Day Schools, etc., trials came upon him which were far heavier than the want of means, his soul was stayed upon God. "Lying reports" were sometimes spread about that the orphans had not enough to eat, or that they were cruelly treated in other respects; and once it was stated at a public meeting in a large town, that when he was in want he obtained money by praying *publicly* that the Lord would send help! Sometimes, also, it was reported that he had been obliged to shut up some of the

Houses on account of the lack of means to carry them on. But over all, faith and love triumphed.

When, in 1895, Mr. Müller was called upon to follow his second wife to the grave, the beauty and strength of his Christian character, and the nearness of his life to God, received a fresh manifestation. With the sharer of his joys and sorrows once more taken from his side, no sense of loneliness seems to have oppressed him. His Heavenly Master was still left to him, and he could rest perfectly satisfied with the dispensation, knowing that it was for good. He gave the address at the funeral, and a picture of the scene drawn by one who was present deserves to be placed on record: "I had an opportunity on Friday last," the writer says, "of attending the funeral service of Mrs. Müller at Stokes Croft Chapel, and witnessing a simple ceremony, which, perhaps, was unique in the history of the world. Here the venerable and venerated patriarch conducted the whole service, and, at the age of ninety, seemed full of the grand faith which has enabled him to accomplish so much and support him in all vicissitudes, trials, and labours of a long life, displaying a religion which is, perhaps, unparalleled in the history of our race.

"His faith seems unmoved by trial, undimmed by age, and proof against the keenest bereavement. What classic story which has been celebrated in song by the greatest poet, painted on canvas by the old masters, been the theme of the eloquence of our most gifted orators, could compare with the touching scene where this great and good man, in an age of doubt, negation, and Ritualism, avowed his unbounding confidence in the great Father, and whose intercourse with heaven seemed so intensely personal, real, direct, and all-sufficient?

"He seemed independent of all the outside means which so many now deem essential to worship. Here we have an object lesson on faith by a man who has erected such splendid monuments of his belief on Ashley Down. He seems to live on a higher platform than most men: he has not simply preached to others, but has found his faith amply sufficient for his own personal needs in the hour of his greatest trouble."

Writing in the autumn of 1897 to excuse himself from attending a meeting at Birmingham of the British and Foreign Bible Society, Mr. Müller, who was unable to be present owing to indisposition, said: "Will you have the kindness to read to the meeting that I have been for 68 years and 3 months, viz., since July, 1829, a lover of the word of God, and that uninterruptedly. During this time I have read considerably more than 100 times through the whole of the Old and New Testaments, with prayer and meditation, four times every year. I also state to the glory of God, as His witness, that in my inmost soul I believe that all the books of the Old Testament and the Gospels, Epistles, and Revelation of the New Testament are written by inspiration. My great love for the Word of God, and my deep conviction of the need of its being spread far and wide, have led me to pray to God to use me as an instrument to do this, and to supply me with means for it; and He has condescended to enable me to circulate the Scriptures in all parts of the earth, and in various languages; and has been pleased thus, simply through the reading of the Holy Scriptures, to bring thousands of persons to the knowledge of the Lord Jesus."

Literally was it true, in Mr. Müller's case, that "at evening time it shall be light." His declining years, though

marked by the loss of his devoted wife, were full of quiet, efficient, and loving service. Apart from the care of the Scriptural Knowledge Institution, the Orphan Houses, and his own ministerial work, he was at the call of many churches, and his addresses, in which the truth was usually enforced by incidents drawn from his wonderful biography, were greatly blessed, especially to younger members. In these last years, he was never tired of recounting the story in his own plain and simple language how graciously the Lord had dealt with him throughout his long pilgrimage, and in truth Mr. Müller's career was, and is, one to be studied by the Christian Church. If any man has done so, he, at least, has shown us that simple trust in God is never confounded, that true happiness, true strength, true wealth can only be obtained at the Heavenly footstool, and that with God all things are possible. His life, from early manhood to glorious old age, affords a striking exemplification of the inmost joy which might be ours, as it was his,

> If we with earnest effort could succeed
> To make our lives one long connected prayer.

CHAPTER XIX.

HEAVEN AT LAST.

A calm, unclouded ending,
An eve untouched by shadows of decay.

THE brightest day must draw to a close. The longest life must end. But in Mr. Müller's case death was simply as "a grey eve between two shining days." There was no pain and sadness of farewell—no lingering hours of weariness. The summons to the joy of the Master's presence came swiftly. One looked, and he was with us; one looked again, and he was gone. Like Enoch, he had walked with God—how close and sweet was the companionship only himself knew—and like Enoch, "he was not, for God took him."

His first expression of weariness and weakness came from him only the day before he passed away, and, as it was remarked at the funeral, it seemed as if the good Master sent an escort that night to take him up, up into His presence, because in His infinite love and mercy He would not suffer His beloved child to labour on in pain after having served Him so faithfully for seventy years. And the precious casket which had carried his spirit so long immediately fell back into the loving care of those he left behind, to rest where they should reverently place it until the morn of the resurrection.

In the summer of 1897, Mr. Müller found the heat somewhat trying, and in the autumn he was laid aside for a short time by illness. Anxiety was manifested as to his condition, which, it was thought, was critical. But he made recovery, and though it was deemed necessary that he should avoid regular preaching, which he had continued up to that time with blessed results, he was able to take his share in the conduct of the work of the Scriptural Knowledge Institution, and still bear a part in outside effort. His last sermon, preached on a Sunday evening at Bethesda Chapel, of which he had been minister for 66 years, was from 2 Cor. v. 1, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."*

On the Sunday morning prior to his death, Mr. Müller gave an address at Alma Road Chapel, Clifton. On the Monday evening (March 7, 1898) he attended the weekly prayer meeting at Bethesda Chapel, and greeted all his friends in his usual hearty manner before returning to No. 3 Orphan House, where he resided. On the Wednesday he received two friends from the National Free Church Conference then sitting in Bristol. Beyond the attention and advice of his medical man, Mr. Müller would not suffer himself to be personally attended, although much against the wishes of those who knew him best. But upon this, the morning previous to his death, in a conversation with his son-in-law, Mr. James Wright, he admitted feeling infirm, and told him that he felt very weak upon rising that morning, and had had to rest himself no fewer than three times whilst dressing. Mr. Wright thereupon asked him if he did not

* The Sermon has been published by Messrs. W. F. Mack and Co., price 1d., by post 1½d.

think it would be better to have someone in constant attendance on him, and he replied that perhaps it would.

An hour or two later Mr. Wright saw him again, and asking him as to his welfare, he replied, "The weakness has passed away; I feel quite myself again." Mr. Wright then suggested that he should take longer rest in the mornings (Mr. Müller having always risen very early), but he at once pointed out the difficulty in the voluminous morning correspondence, which he himself had always controlled. Upon that, Mr. Wright proposed taking an earlier train in the morning—his residence being in Charlotte Street, Bristol—and so being at the Orphan Houses earlier to meet that emergency, adding, "Suppose I begin to-morrow morning." Mr. Müller immediately, with a deprecatory gesture, made a characteristic reply, "We will say nothing about to-morrow!" and there the matter rested.

On the evening of the same day, Mr. Müller conducted a prayer meeting as usual at the Institution, and one of the hymns he gave out was—

> The countless multitude on high,
> Who tune their songs to Jesu's name,
> All merit of their own deny,
> And Jesu's worth alone proclaim.
>
> Firm on the ground of sov'reign grace,
> They stand before Jehovah's throne;
> The only song in that blest place
> Is—"Thou art worthy, Thou alone!"

Another, and the last, hymn he announced was that commencing—

> We'll sing of the Shepherd that died,
> That died for the sake of the flock;
> His love to the utmost was tried,
> And immovable stood as a rock.

He retired to rest apparently in his customary health after the meeting, and about seven o'clock the next morning (March 10th, 1898) an attendant went to his bedroom with a cup of tea as was the custom. She knocked at the door, but, receiving no answer, entered, and Mr. Müller was found lying lifeless on the floor by the side of his bed. For some time past, as with increasing years his bodily strength grew less, it had been Mr. Müller's custom to take some nourishment during the night, and it is assumed that some little time before he was found he had got out of bed for a glass of milk and a biscuit, which had been placed on the dressing table. Whilst eating the biscuit he was, it is surmised, seized with a fainting fit, from which he never recovered, and in falling he must have clutched at the table, for the cloth was disarranged and various articles were found upon the floor. When his medical adviser, Dr. Eubulus Williams, who had been summoned, arrived upon the scene, he formed the opinion that Mr. Müller had been dead an hour or so, and gave a certificate that death was caused by syncope. "Dear old Mr. Müller!" exclaimed one when the news reached him; "he just slipped quietly off Home, as the gentle Master opened the door and whispered 'Come!'"

The funeral took place on Monday, March 14th, and never has such a scene been witnessed in Bristol before. Although all the arrangements were carried out with the strict simplicity that he himself would have desired, tens of thousands gathered to witness the cortege pass from the Orphan Houses to Bethesda Chapel, and thence to Arno's Vale Cemetery. The immense crowds that thronged the route from end to end were most orderly, reverent, and sympathetic, and scarcely a business house in the city

omitted to draw its blinds or put up black shutters, while from the Cathedral, city and suburban churches, and other buildings, flags floated half-mast, and muffled peals were rung in several instances. Early in the morning, a short service for the orphans was held in No. 3 House. The plain elm coffin, containing the remains, was placed on supports in front of the desk in the spacious dining-room, and Mr. James Wright gave an address bearing on the lessons to be derived from Mr. Müller's life and death. It was a most affecting scene. Conscious of the loss of their benefactor, the poor orphans sobbed bitterly, and as they left the apartment to take up their places in the procession there were few dry eyes among them. Many a cold heart was touched by the intense grief of the children, especially of the girls, as they followed the remains of their kind friend and father through the city. Amongst those who joined in the last tribute of respect and affection were four of those who were among the early inmates of the Institution in Wilson Street, St. Paul's, and who remembered in June, 1849, marching up from their old city home to the first of the Orphan Houses built upon Ashley Down. An old lady also called at the Institution after Mr. Müller's death to see for the last time the man who had befriended her in her youth—for she was one of the first orphans received into the Girls' Home in Wilson Street sixty years previously.

Arrived at Bethesda Chapel, Great George Street, the orphans who had been following left the procession, and after a short rest in a by thoroughfare returned to the Institution. The large chapel was thronged with friends and mourners, all classes and sects being represented, conspicuous among the congregation being many clergy and ministers, most of whom had referred in their pulpits the

previous day to the gap which Mr. Müller's departure had left. After the hymn, "The countless multitude on high," one of those given out by Mr. Müller at the prayer meeting on the evening before he died, had been sung, prayer was offered by Dr. Maclean, of Bath. Mr. James Wright followed with an address, which embodied many beautiful references to Mr. Müller's life, his text being Heb. xiii. 7, 8: "Remember them who have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation. Jesus Christ, the same yesterday, and to-day, and for ever." Mr. Benjamin Perry also delivered an address, and prayer by Mr. J. L. Stanley and Mr. S. Arnot, and the singing of another hymn, concluded the proceedings.

The procession, re-formed, and now including the Mayor's state coach, with possibly eighty other carriages, was nearly an hour in reaching Arno's Vale Cemetery, where another vast crowd had collected. The grave in which Mr. Müller's remains were interred was an ordinary one on the slope of the hill, and under the shade of a yew tree. It was that in which his first and second wives lay. The service was touching in its very simplicity. It consisted of two hymns—one, "We'll sing of the Shepherd that died," the last in which Mr. Müller took part—prayer by Col. Molesworth and Mr. E. T. Davies, and an address by Mr. G. F. Bergin from the words, "By the grace of God, I am what I am" (1 Cor. xv. 10). At the close of the service the body was lowered without comment into the grave, and many ere they left the cemetery took a farewell look at the coffin, on which was simply inscribed, "George Müller, fell asleep 10th March, 1898, in his 93rd year."

Immediately the announcement went forth of Mr. Müller's

death, people began to ask, "What of the future of the Orphan Houses? How will they be able to exist without the magic of the name of George Müller?" In the first place Mr. Müller's God still lives! That is the security that the work will continue to go on supported simply by prayer and faith. In the second place, Mr. Müller appointed Mr. James Wright as his successor in the direction of the Institution, in addition to vesting all the property in connection with the Orphan Houses in the hands of eleven Christian gentlemen as trustees, the deeds being enrolled in Chancery. Mr. Wright took the very earliest opportunity of referring to the subject. In his address at the funeral, he said: "I have been asked again and again lately, and have heard that it is being asked, 'Will the orphan work go on?' I have only a few words to say about that. *First, it is going on.* Since the commencement of this year we have received between 40 and 50 fresh orphans, and this week we expect to receive more. The other four objects of the Institution, according to the ability that God gives us, are still being carried on. The next thing is that my beloved fellow-labourers and myself believe that known unto God are all His works from the foundation of the world. Another thing we know is that He Himself knows what He will do, and we believe that what He will do will be worthy of Himself. We don't know much more, and we don't want to.

"I am no prophet," continued Mr. Wright, "but when I remember the prayers which my beloved mother-in-law and father-in-law offered for years for the future of this work, when I remember the prayers that his beloved daughter, my darling wife, with whom I lived for 18 years and more in unbroken and unmarred felicity, offered, and when I

remember the prayers that we together poured out to God, that He in His way would raise up some help or helpers to share the responsibility of the work, and when I remember that that has been the theme of our united supplications, I cannot believe that the blessed God, who has so illustrated His faithfulness in this work for 64 years, is going to leave those prayers unanswered. But, as I say, what He does will be worthy of Himself. I would only ask the prayers of all believers on behalf of the little group of workers up at the Orphan Houses and those dear fatherless and motherless children. I want you to pray for them, for prayer is the appointed means to get the blessing."

May all who read this, having followed the story of Mr. Müller's long and useful life, respond to the request out of the fulness of their heart! A blessed and visible testimony that God is still the Hearer and Answerer of Prayer was perhaps never more needed than to-day. Well will it be if the spirit of George Müller descend upon many, that they may follow him in the beauty and simplicity of his life, witnessing to a restless age how good a thing it is to take the Almighty Father at His word, and making still more manifest the

> Precious faith that clings to Jesus,
> Claims the promise as her own—
> Gift of God, and sweet love-token,
> From our well-beloved One.

CHAPTER XX.

THE WORK UNDER MR. JAMES WRIGHT.

FOR two years or more previous to Mr. Müller's death, there had been many and deep trials of faith to contend with. Pecuniary supplies were often at a low ebb, but deliverance always came when the need was greatest. In the closing year of his life there was for some months great poverty—it is recorded that on two days the morning post did not bring a single donation, the only experience of the kind in fifty years! But nine days before Mr. Müller's death the gates of bounty were opened, in response to all-believing prayer. A sum of £1,427 was received. This amount had been in Chancery, and "hundreds of petitions had been brought before the Lord regarding it." "How gracious," wrote Mr. Wright, "it was of the Lord to order that these hundreds of petitions should be answered nine days before his home-call."

Mr. Wright entered upon his increased responsibilities with no fear as to the future. By God's grace his mind was kept "in perfect peace," because "stayed upon Him." Five weeks after his beloved father-in-law's death, a legacy of £1,000 reached the institution, which

Mr. Wright took as a "precious token" of the Lord's mindfulness. It was early laid upon Mr. Wright's heart that he ought to have assistance in the direction of the work, and after much prayer he was led to invite Mr. G. Frederic Bergin—with whom he had been intimately acquainted for twenty-five years—to join him. On April 25th, 1898, Mr. Bergin was at work by Mr. Wright's side on Ashley Down, and a period of happy united service was begun.

The summing-up of the year of Mr. Müller's departure can be conveyed best in Mr. Wright's own words. "On balancing our books on December 26th, 1898," he wrote, "there was found in hand for the orphans, after meeting all the current expenses, a balance of £1,213 8s. 8¾d., and for the School, Bible, Missionary and Tract Fund a balance of £1,151 8s. 7¾d., and this after expending about £1,000 in remittances to labourers in the Gospel. It is more than two years and a half since we have had such sums in hand. The Lord allowed my beloved father-in-law to fall asleep nine months before this answer to many prayers was granted; yet he departed fully expecting it. Though the institution gained no *pecuniary* legacy by his death (for he gave during his life with all his might, and died, as he had lived, a poor man), yet what a rich bequest of *unanswered* prayer it inherited. And these balances in hand to-day are but instalments of what the bequest implied."

An incident may be related at this point which will serve to show how the principles of Mr. Müller have been followed out in the conduct of the institution since his death. One morning in 1899, when the fund for the Orphans was nearly exhausted, there came a letter from an entire stranger, asking in "strict confidence" how the pecuniary position stood, as he had had a somewhat

unusual conviction brought home to him while lying awake in bed that help was needed. To this letter Mr. Wright replied that the principle upon which Mr. Müller had carried on the work was never to divulge to any human being the *present* financial position. That only once a year, in the annual report, a financial statement was published, but that this always referred to a state of things eight or ten weeks previous to the date of publication; and that, as he had received the responsibility of carrying on the work as a sacred trust, he could not depart from the principle which had been undeviatingly adhered to up to that hour. Mark the result! By return post there came from the stranger a cheque for £1,050.

The report for the year, May, 1898, to May, 1899, contained abundant testimony to the continuance of God's gracious dealings with the institution. During this period, in answer only to believing prayer, without a single application to any human being for pecuniary help, the sum of £29,677 was received for the work. But even more striking was the result in 1900, when the year's income was £43,985. This was by far the largest income for the Orphans that had ever been received—and it was a year of war and famine! The balance in hand at the end of the twelve months was £15,535.

Up to 1901, for a period of more than 63 years, only children bereaved of *both* parents had been eligible for admission to the Homes. But as vacancies in the five Houses tended to increase and applications were constantly being received for the admission of children bereft of only one parent, it was decided, after much prayerful consideration, to widen the constitution so that destitute children who had lost one parent might henceforth be received, provided always that those who

were doubly orphaned should have prior claim. This alteration has tended to keep the Homes full, and has been instrumental for greater good.

The total income for the year 1901 was £22,341, leaving a balance in hand for the Orphans of £8,491. Another year of plenitude followed in 1902, the receipts being £33,013, with a balance in hand at the close of £12,424. The following year (1903) the incomings were £29,359; balance £11,523. Then came the last report (1904) Mr. Wright was privileged to send out, and once more there was a substantial balance to record, namely, £6,643, with a total income of £27,301.

Of the various remarkable ways in which these large sums were received, solely as the outcome of faith and prayer, much could be written did space permit; but it is sufficient to say that the many incidents recorded in the earlier chapters of this volume, as to the promptings of God's servants, have been quite as notable and spontaneous in the later history of the institution as they were when the revered George Müller was alive.

Mr. James Wright passed away on January 29th, 1905, after an illness of several weeks, in his 79th year. His mortal remains were interred at Arno's Vale, in the grave where his wife lay buried, and near the spot where Mr. Müller rests. Speaking with emotion at the funeral Mr. Bergin (now Mr. Wright's successor) referred to his long friendship with Mr. Wright. During the month that he lay ill, said Mr. Bergin, there was not a word of counsel from Mr. Wright as to carrying on the work, no goodbyes to his beloved ones. There seemed a quiet calmness, a satisfaction with God. When he became aware of the serious nature of his malady, Mr. Wright said, "God doeth well. I would not alter one thing He hath done."

His confidence in his Lord marked his character throughout, and largely helped to sustain him in the great and arduous work God had called him to do. In times of difficulty and trial that confidence seemed to grow. The desolation they would feel at Ashley Down they could not trust themselves to speak about. As regards the future of the work, he could only say that it was going on. So long as the Lord should help them and see fit to permit them to engage in it, joyfully would they put their shoulders to the burden of carrying it on.

That this has been the case the next chapter will serve to show. Many who knew Mr. Wright intimately—even his closest friend, Mr. Bergin—were under the impression that he had some private source of income, so free, so liberal, so cheerful were his gifts. But the secret was revealed at his death. "On examining his cash book," says Mr. Bergin, who was his executor, "I discovered it was his regular habit to lay aside, of every gift he received, whether one shilling, or twenty pounds, or more, not a tenth, not a fifth, not a quarter, but the *half*. This large proportion, however, did not satisfy him, for I found that out of what I may call his own half, he gave liberally, in addition to giving *all* the Lord's portion. Words on systematic giving may well come with force to our hearts from one who acted so nobly."

The total value of his estate proved to be :—Personal effects, £21 ; cash, £25 ; together, £46. And another Scripture found fulfilment in his case : "Owe no man anything." The only debts left for his executor to discharge were his doctor's bill, the undertaker's bill, and the lawyer's fee for proving his will. So, as in life, he witnessed in death.

God is the treasure of my soul,
The soul of lasting joy ;
A joy which want shall not impair,
Nor death itself destroy.

CHAPTER XXI.

THE WORK UNDER MR. G. F. BERGIN.

FACED not only with the heavy charge of the big family of Orphans on Ashley Down, but with the responsibility of carrying on the other objects of the Scriptural Knowledge Institution, we can well understand Mr. Bergin's feelings, after Mr. Wright's death, when he says: "A solemn sense of my new position came over me with almost overwhelming force. I knew the Houses were nearly full, that the balance with which we began the financial year had been steadily decreasing, with no *human* prospect but that it would continue to do so." But Mr. Bergin and his fellow-labourers gave themselves up to earnest prayer, and were enabled to realise that "power belongeth unto God."

In those first months of Mr. Bergin's directorship there were many trials of faith, for with an outgoing of about £700 per week, the income was frequently not more than one-fourth that amount. Moreover, in May the salaries of the resident helpers remained unpaid. Was there any feeling of despair? Of a certainty, not. A deep spirit of prayerfulness was manifested, there was an increased

attendance at the workers' daily prayer meetings, and it was indicated very clearly that the Lord was bringing blessing to bear through this trial. So the year (1905) ended with a balance of £33 for the Orphans, with a total income of £25,980.

Says Mr. Bergin, referring to the small amount in hand with which to commence the new year: "Put yourself if you can, dear reader, in any measure, in our position—over 1,900 orphan children to feed, clothe and educate, with all the attendant expenses, and see how truly we had to look to, yea cling to, our God, as the ivy clings to the oak tree, and is by it supported in the storm." At the end of the year—May, 1906—Mr. Bergin was able to say with Joshua, that "not one thing hath failed of all the good things which Jehovah spoke." The year had proved a time of deep and prolonged exercise of faith, but all through it they had experienced His power to sustain them in continued trial. The total income for the twelvemonths was £28,256.

On September 27th, 1905, the Centenary of the birth of Mr. Müller was celebrated. Arising out of this there was an incident which illustrates how wonderfully the work is helped. Mr. Bergin wished to give a treat to the children in the form of bananas, additional to the cake which is always provided on the founder's birthday. But the difficulty was the cost, so reduced were the means. However, Mr. Bergin decided, before leaving home in the morning, to send to town and enquire the cost of 2,000 bananas, and see if the funds would permit of the expense. "Picture my joy, dear reader, if you can," he says, "when I tell you that on reaching Ashley Down I found that a firm of importers of bananas had sent us a large quantity which, when reckoned up, were found to be over 4,000. So, through God's bounty, our

children had *two* bananas each on the 27th, whereas I had only thought of *one* for each—'exceeding abundantly above all we ask or think'!"

A remarkable fortnight was experienced at the beginning of 1907. We give the facts in Mr. Bergin's own words: "When riding in the tramcar to Ashley Down daily, my attention was attracted by an appeal placed in the cars on behalf of a local medical charity for £2,500. I pointed it out to my son (Dr. G. F. Bergin), remarking that this was about what we needed, and that the Lord could give us that sum *without any public appeal*, and we besought Him to do so both in private and in our prayer meetings; and it is worthy of mention that *during the fortnight ending yesterday* (9th), *while these appeals were facing us, He gave us* £2,570 7s. 5½d." There were many days of trial in 1907, but all through the year "the bush burned with fire." The total income amounted to £29,063.

The following financial year (1908) began with nothing in hand; but faith remained. For nearly eight months there was much poverty and trial; then the flood-gates of the Almighty's bounty were loosened once more, and the income for the Orphans rose to a higher level than during any previous year in the history of the work, excepting 1900. The total was £38,301, leaving a balance in hand of £4,762. The year ending May, 1909, saw a further balance in hand of £2,506, after expending £29,733; but during the latter part of the financial year of 1910 much need was experienced, and faith was sorely exercised. In this year also Mr. Bergin sustained a heavy sorrow in the death of his son, Dr. G. F. Bergin, who had rendered valuable assistance at Ashley Down. His second son, Dr. William M. Bergin, has since left London to join the work.

Since the institution was founded in 1834, up to May, 1910, £1,820,675 have been contributed to the various objects for which it exists, the amount received since Mr. Müller's decease, twelve years ago, being £363,522. Could any better testimony be found that the prayer-hearing God of George Müller still lives? Though the human instruments are removed, the work goes on, because faith abides. All has been obtained without any appeals whatsoever to human ears, without asking anyone for a penny—simply by waiting upon the living God for every need. There were some who said that when the personality of George Müller was removed, the work must languish—*but it went on!* Then after seven years came the death of Mr. James Wright. Now, said the sceptical, the work surely must wither and die—*but it still goes on!*

Yes, it continues a silent witness to the greatness of spiritual things—a rebuke to a materialistic age. Through trials of faith, through seasons of joy and thanksgiving, the workers take their way year by year—

> Led through the darkness by His staff and rod,
> A cloud before them, and within it—GOD.

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APPENDIX.

MR. GEORGE MÜLLER'S WILL.

The will of George Müller, deceased, the founder of the Orphan Houses, on Ashley Down, Bristol, has now been proved by his son-in-law and sole executor, Mr. James Wright. The testator directed that the Orphan Houses on Ashley Down should be carried on after his decease on the same principles on which he founded them in 1835, and that Mr. James Wright, who for more than 37 years had been one of his principal assistants, and whom he appointed in 1872 assistant director with him, should, after his decease, be the sole director of the five Orphan Houses; and the deceased bequeathed to Mr. James Wright the whole of his real and personal estate. The personal property has been sworn at £160 9s. 4d., of which £60 3s. 4d. was in money.

It is a well-known fact that the deceased had for many years made it his habitual practice to devote the larger portion of the moneys received by him in respect of personal legacies and gifts to the purposes of the Institution carried on by him and other charitable objects, and it is a remarkable testimony to the consistency of his life that at his death his estate should be of so small a value.

The will is in the testator's own handwriting, and was made in 1895.—*Bristol Times and Mirror.*

NOTE.—Since this book was written, Mr. James Wright has appointed Mr. G. F. Bergin, for many years associated with Mr. Müller in various departments of Christian effort, as his co-director in carrying on the work of the Institution.

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"Brethren, pray for us, that the Word of the Lord may have free course, and be glorified, even as it is with you." 2 Thes. 3:1.

ITS HEADQUARTERS:

Further information regarding the work, etc., will be cheerfully furnished by the Secretary upon request.

R. D. Smith, Secretary-Treasurer,
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